

A
Short History
OF
SCHISM;

For the promoting of
Christian Moderation,
AND THE
Communion of Saints.

I believe the Holy Catholick Church, the
Communion of Saints.

ROM. XIV. 10, 19. *Why dost thou judg thy Brother,
or set at nought thy Brother? We shall all stand be-
fore the Judgment-Seat of Christ. — Let us
therefore follow after the things which make for Peace,
and the things wherewith one may edify another.*

By *Francis Tallents* M. A. sometime Senior
Fellow of *Magdalen-College*, Cambridge. *R*

LONDON, Printed for Tho. Parkhurst at the
Bible and Three Crowns near Mercers-Chappel in
Cheapside. 1705.

A
Short History
OF
SCIENCE

For the promotion of

Christianity



Commissioned by

I believe the Holy Ghost to be the
Communication of divine

M. XIV. to the Holy Ghost, and to be
or for as many as are called, and to be
for the sanctification of the
if they follow after the light, and if they
and the light, and the light, and the light

It is said that M. XIV. is a
Fellow of the Royal Society

FOR THE PROMOTION OF
CHRISTIANITY
AND THE
PROMOTION OF
CHRISTIANITY

The CONTENTS.

THE principal Design of this Treatise, to oppose two Assertions, 1st. That all who are guilty of Schism, live in a Course of Sin, as damning as Murder or Adultery, and are in a State of Damnation. 2^d. That we may not worship God with such at any time, pag. 1.

Some previous Remarks about Schism, 4

The First Assertion at large consider'd, 10
Where'tis shewn,—

1. That it is taken from the Romanists: Several uncharitable Passages of Popish and Church of England Writers on this Head compar'd, 11

2. This Opinion is without any ground in the Holy Scripture, 19

3. It cuts off a great part of Christ's Church from Salvation, which is evidenc'd by a particular History of Schisms, 25

The Conclusion and Inference from it as to Protestant Dissenters, 65

4. It is grounded only on some Passages in Cyprian and others of the Fathers, 69

An Answer given to their Authorities in general, ibid.

<i>And in particular.</i>	<i>To Cyprian, 74.</i>	<i>To</i>
<i>Augustin, 78.</i>	<i>To Optatus, 81.</i>	<i>To</i>
<i>Chrysostom,</i>		82
<i>The Sum of the Whole concerning this first Assertion,</i>		84
<i>The Second Assertion disprov'd,</i>		85
<i>The Places of Scripture alledg'd for it by the Fathers and others consider'd,</i>		ibid.
<i>The Practice of the Primitive Church as to this, answer'd in general,</i>		89
<i>Some Instances given of those that did communicate with Schismaticks then,</i>		95
<i>Two or three Passages out of Cyprian, for our better knowledg of the way of the Church then, in which most are so much mistaken,</i>		98
<i>A Third general Head propos'd, That it's good to worship God sometimes with those with whom we do not constantly,</i>		103
<i>The Dissenters falsely accus'd and condemn'd for doing so; Why they do so, and the Objections against it answer'd,</i>		105
<i>The Conformists ought also to worship God sometimes with the Dissenters,</i>		117
<i>Objections answer'd; and this shewn to be much for the advantage of the Church by Law establish'd,</i>		120

ERRATA.

Pag. 14. marg. for 21. r. 81. P. 19. marg. for quod r. quot. P. 44. l. 25. del. and. P. 74. marg. for 9. r. 33. P. 76. marg. for 10. r. 36.

5 JU 67

A short History of Schism.

IT's said by divers among us, that Schism is as damning as Murder or Adultery, that they who die in it cannot be sav'd, that it's a Sin to worship God with such at any time. And they apply this to the Protestant Dissenters in *England*; that they are guilty of Schism, that their Sin is as damning as Murder or Adultery, that dying in it they cannot be sav'd, and that it's a Sin to worship God with them at any time.

This is industriously instill'd into the minds of People, especially of young Students and Ministers; and the support of it look'd upon as a chief Expedient to strengthen the Church by Law establish'd, and promote Religion.

But these Assertions seem very false to many wise and good Men, and a great means to hinder the Power of true Religion in the Church of God among us, and to weaken the Church and the Civil Government, by setting the Hearts of

B People

A short History of Schism.

People against each other, and to provoke our Lord and Saviour to bring his righteous and fore Judgments upon us.

These things depend one upon another: For if Schism, in whomsoever it is, be as great a Sin as Murder or Adultery, then they that live in it, whether Conformists or Nonconformists, are in a state of Damnation, and none may worship God with them.

I will not discuss the first, whether the Dissenters be guilty of Schism, for that hath been largely done by many. The high Conformists with the greatest confidence say, the Nonconformists are guilty of Schism; and these with as much confidence and assurance deny it, and say, that if there be a Schism, it lies upon their high Opposers. To be sure many are call'd Schismatics that are not; and 'tis a dangerous thing to make them Schismatics that are not, and then pronounce them damned, and treat them as such.

But I shall consider the two other Assertions concerning Schismatics in general; that *they who are guilty of Schism, live in a course of Sin as damning as Murder or Adultery, and are in a State of Damnation.*

And that *we may not worship God with them at any time.* For few, if any, have

ex-

A short History of Schism.

3

expressly treated of these, tho they be of so vast a Concern, not to us only in this Nation at present, but to all that sincerely serve Jesus Christ beyond the Seas in all Nations and Places.

'Tis only a certain Persuasion of the falseness of those things, and a Zeal to unite the Servants of Christ (who, alas! are too much divided in most places) that puts me upon this; since hereby I expose my self to the Reproaches and Censures of many. But God, I hope, will accept of this my *poor Endeavour*; and tho few use to be better by things that are written, may make this *an occasion* to some or other candidly to consider, and be led into a clearer understanding of these and other useful things.

It would look ill in Dissenters to say, the Schism of those that procur'd severe Laws to be made against them, is as damning as Murder or Adultery.

And if it would look so ill in them, can it look well in their high Opposers? Yet the Dissenters are far from saying so: They say they have greatly sin'd by causing such needless, doubtful or sinful things to be impos'd, on purpose to throw out abundance of useful Ministers, and which had the effect they desir'd; yet charitably believe that many of them

did it thro ignorance, might have the true Grace of God in their Hearts, and be sav'd by a general Repentance, tho they justified that their Action to their death. How much doth this look more like the Spirit of Christianity, than that of their damning Opposers? To be sure our Princes and Parliaments were far from imagining, that all who should not obey their Laws for Conformity, should be damn'd for that. Had they thought their Laws would have that effect, they would never have made them: No, those our wise Law-makers added Penalties such as they could inflict, and as they judg'd answerable to the Fault.

I intend not to enter into the Disputes concerning Schisms or Divisions *in* Churches or *from* Churches, or who are guilty of them; that's done by many on all sides. Dr. *Stillington* and others charge it upon the Dissenters, and many follow them: Dr. *Owen*, Mr. *Baxter*, and others lay it, if there be one, on their high Opposers, and many are of their mind. Since therefore both of them cast it on one another, it's needful to be impartially consider'd by both, since God will judg them both without respect of Persons. I shall therefore only state the Question propos'd, and then give a short History of

A short History of Schism.

5

of Schism, which may, I hope, set many things clearly before our Eyes, and be much more useful than the hot and nice Disputes of many, who being much wedded to their Opinions and Interests, have, as they have manag'd it, made *Schism* seem a very contemptible thing, and to be but a *Theological Scarecrow* (as one calls it) us'd to uphold a Party, and to fright away such as making enquiry into it, are ready to relinquish or oppose it. Hales of
Schism.

First, It's certain the *Holy Scripture* is the only sure and perfect Rule whereby we are to judg of Schism, else we shall wander and err. Psal. 119.
105. The Laws of Men are not the Rule further than according to it. And 'tis plain, the greatest part of a Church or Nation may be guilty of Schism, and of what is worse, as we see in *France* and other Countrys. Number, Riches, Laws and Power cannot clear People of Schism, or condemn others of it; yet those that have them boldly condemn others, and will hardly be perswaded they can be guilty of it: We have a profound Honour for our Government, for our gracious Queen *Anne*, and our Parliaments, and bless God from our Souls for the many excellent things in Religion confirm'd by our Laws, and

for the Encouragements and Protection we enjoy; and tho condemn'd by many, do faithfully strive to uphold and strengthen our *English* Church against wicked Men of all sorts that would destroy it.

Order in a Church, as well as in a Kingdom or Army, is useful and necessary. This I suppose is a main reason why many considerable Persons, who like the Dissenters well, yet stick constantly to the establish'd Church. But things may be done *decently* and in *order* where there is not *Uniformity*, but a great variety in lesser things in the same Nation, as of *old* it was, and yet is in some places: and the *Power of Godliness*, and not a Form of it, is chiefly to be minded; for if that be wanting, *Christ* our Lord *loaths* both Churches and Nations. *Order* is greatly to be minded, but not to be held up to hinder that which is the Life of all. The very *Papists* amidst all their Impositions, seem to have a careful Eye to that, in allowing so many Religious Orders, tho much differing from each other. Such Order as may exclude a considerable part of *Christ's* best Soldiers, or shut many of his faithful Sheep out of his Fold, and perhaps faithful Shepherds too, cannot be pleasing to him.

Most

A short History of Schism.

7

Most look on nothing as Schism but only a Rent or Separation *from* a Church without a just Cause; but 'tis certain Schism is also a Rent or Division *in* a Church, and the Scripture mentions that, *Contentions, Envies and Divisions* among Members of the same Church. The *Corinthians* who call'd on the Name of our Lord Jesus Christ together, had these Evils among them, and were guilty of Schism. And 'tis reported, that the great Bp *Sheldon* (a chief Contriver of the strict Act for Conformity in the year 62.) us'd to say, He had rather have a Schism *out* of the Church than *in* it, that is, out of the National Church of *England*; for all Schisms are *in* the Universal Church, since all out of it are Jews, Mahometans or Heathens. 1 Cor. I. 10. 3. 3.

It's agreed by all, that those who *cause* Divisions and Dissensions *in* or *from* a Church are the Schismatics: The Sin of Schism lies at their door, at their door chiefly, if not altogether. Schisms are caus'd both by *imposing* and *opposing* things without a just cause: and there are, 'tis to be fear'd, few Churches or Persons that are not some way or other more or less guilty of it, by imposing or opposing, or by approving, or not in their place reproving it.

B 4

It's

A short History of Schism.

It's not proper to say, *all* that are any way guilty of Schism are *Schismaticks*: Some say all that any way break the second Commandment are Idolaters, because Idolatry is the chief Sin there forbidden. But to this 'tis said by the same reason, all that are sinfully angry are Murderers, all that have sinful Desires are Adulterers, and all that are any ways unjust or uncharitable are Thieves; because those Sins are against the sixth, seventh and eighth Commandments: which is notoriously false; and so it is to say that all who are any way guilty of Schism, are and ought to be call'd *Schismaticks*.

The *Life of Schism* lies in Uncharitableness, and the *Venom* of it in Hatred: For all agree that Schism is against Love, as Heresy is against Faith. Now all true Christian Love and Union is by the Spirit. Thus all that are not join'd to the faithful Servants of God, but have their Hearts set against them, are really guilty of Schism, tho they worship God with them, and come to the same Table of the Lord. Thus *Cain* was a great *Schismatick*, and so are all those that hate their Brethren, tho they join in the Worship of God with them: For Schism is often committed inwardly without any
exter-

A short History of Schism.

9

external Act. So faith Tolet, *Instructio Sacerdotis*, l. 4. c. 8.

Some kinds of Schism are exceeding great Sins, and as damning as Murder or Adultery, tho with this difference, that Schism is not so easily known and notoriously visible as those Sins are: Not that only those visible gross Sins merit Damnation, as many are apt to think (for all Sins do in their own nature deserve it) but that this is among the greater sort of Sins for which Men shall receive greater Damnation: Such Schisms as proceed from great Blindness, bitter Zeal, hatred of true Godliness, worldly Interests, horrible Pride, and the like, which make havock in the Church. These are among the highest sort of Sins, and cannot consist with Charity, and being in a state of Salvation.

But some Schisms are of a lower nature, and consistent with true Faith and Love, and the Grace of God in Men. Such as proceed from lesser Errors, mistaken Zeal, weakness of Grace, and remainders of Corruption in such as have true Faith in Christ, and Love to all Saints, and to all Men: For alas, *We know but in part*, and love but in part. Yet even these Schisms are Sins against God, hurtful to the Church, and provoke the Lord to correct

1 Cor. 13.

9.

correct People that are guilty of 'em more or less many ways; sometimes in their Souls, by withdrawing his gracious Presence, and writing bitter things against them; oft in their Bodies and outward Concerns, and sometimes even by flattering and destroying Churches. Therefore I am far from writing this to flatter any in their Schism, or to encourage any wantonly, proudly, or carelessly to run into it, or continue in it, but (carefully to avoid it; for we are to watch against all Sin if we will be saved.

Therefore it's a false, horrible, and unsufferable Opinion, that all who are guilty of Schism are in a state of Damnation, and shall without a particular Repentance of it, as of Murder or Adultery, be damn'd by the righteous God for ever into everlasting Punishment; and those also that do not constantly communicate with the Church by Law establish'd, and with none else. Yet some among us affirm this, and with much earnestness apply it to the Protestant Dissenters.

Many honest Dissenters can scarce believe the chief Leaders of the Conformists should teach their Followers such things: Most will despise it as a foolish Charge, proceeding from Pride and carnal

A short History of Schism.

11

nal Interests; and many that come not at all among the Dissenters, and those not of the meanest rank, are far from believing it.

Yet to make this horrible Opinion appear foolish and abominable to all, I shall shew,

I. That it is greatly taken from the Romanists.

II. That it's without any ground in Scripture, and is fully against it.

III. That it damns a great part of the Church, multitudes of excellent Persons in all Ages and Places, as will be evident by this short History of Schism.

IV. That it's grounded only on some Passages in *Cyprian*, and other of the Fathers; to which, for the sake of some who may be amus'd, or misled by them, a full Answer will be given, first in general, then in particular.

I. This false Opinion, that Schismatics are out of the Church and cannot be sav'd, is greatly taken from the chief Doctors of the Church of *Rome*.

They urge and press this with the greatest Scorn and Pride that may be against

against all Protestants, for which they are sufficiently despis'd by us and others.

Baronius their great Champion, in the 10th Chapter of the Preface to his *Martyrologium Romanum*, says, there are no Martyrs but in the Catholick, that is, the Roman Church, and cites for this 1 Cor. 13. 1, 2, 3. and Luke 11. 23. and many of the Fathers, as *Clemens*, l. 1. c. 9. *Cyprian ad Antonianum*, *ad Cornelium*, *ad Jubaianum*, *de Oratione Dominica*, & *de unitate Ecclesie*, *Ardeant licet flammis*, &c.

“ If they be not unanimous in the Church
 “ of God, tho they be burnt, or cast
 “ to wild Beasts for owning his Name,
 “ they cannot be sav'd. He cites also
Optatus l. 3. and *Augustin* against the
Donatists in many places, and observes
 “ that *Chrysostom* and *Hierom* have said
 “ the same, and all the Fathers of the
 “ Church. That the *Marcionites*, *Mon-*
tanists, *Novatians*, *Donatists*, and o-
 “ thers have boasted of their Martyrs;
 “ and the Hereticks of our times (mean-
 “ ing the Protestants) making Cata-
 “ logues of Apostates, sacrilegious,
 “ murderous, flagitious and most filthy
 “ Men, call them Martyrologies. And
 “ what wonder is that? Wasps have
 “ Combs as well as Bees, but the
 “ Combs, tho made with much la-
 “ bour,

bour, are empty, dry, and void of
 Hony, &c. So he. *Pamelius, Valentia, Becanus*, and other
 Popish Writers go the same way: And
 of late, the Bishop of *Meaux* in his Pasto-
 ral Letter is very high, "That the Pro-
 testants are hated of God, that their
 Worship is Sacrilege and abominable,
 and that 'tis no more lawful to receive
 the Sacraments as the *Calvinists* do,
 than to worship Idols as the Heathens
 do. We on good grounds despise
 this, and mourn for their blindness
 and bitterness.

'Tis no wonder the Papists write thus,
 they have their end in it: They say none
 are in the Church but they that own
 the Pope, and communicate with the
 Church of *Rome*. But the Church of
England is far from any such abominable
 thought; and few if any of our great
 Men incline to the Papists in this, tho'
 several join with them in the damning of
 Schismaticks.

Dr. *Fell* Bishop of *Oxford* in the year
 1682. put forth *Cyprian* there with *Ri-*
altius's Notes, and oft omits some of
 them, confutes others, and adds many
 of his own. On that Passage of *Cyprian*
de unitate Ecclesie, Tales etiamsi occisi in
confessione nominis fuerint, &c. that is,
 "The

" The inexpiable and grievous Sin of
 " Discord and Separation cannot be
 " purg'd away even by Martyrdom;
 " such may be kill'd, but cannot be
 " crown'd; &c. To this the Bishop
 thought fit to add this Note; " This
 " Opinion, which Cyprian every where
 " inculcates, went through the Eastern
 " Church. *Chrysostom*, Hom. 11. on
 " the *Ephesians* faith, it cannot be taken
 " away by Martyrdom; and the rest of
 " the Fathers all along teach the same.
 " Then adds to those mention'd by Ba-
 " ronius, *Clement's* Epistle to the *Corin-*
 " *thians*, *Ignatius* to them of *Smyrna*
 " and *Ephesus*, *Irenaeus*, lib. 4. c. 62.
 " *Dionysius Alexandrinus* in *Euseb.* lib. 6.
 " c. 44. *Firmilian's* Epistle, *Optatus* lib. 1.
 " *Falgentius ad Momimum*, *August.* con-
 " tra *Parmenionem*, lib. 2. c. 2. *Vincen-*
 " *tius Lirinensis*, c. 34. and *Prosper de*
 " *Promissis & Predictionibus*, lib. 5.

The learned *Rigaltius*, tho of the Ro-
 man Communion, made no such Obser-
 vation on that place, and in his Note on
 * *Cyprian's* 49th Epistle according to his
 Edition, shews his dislike of it. So it
 appears, the Bishop greatly approv'd of
 that Opinion, and thought it very fit and
 necessary to be apply'd to the present
 Condition of the Dissenters here, and

*Cornelio.
 See p. 21.

to be instill'd into the Minds of young Students in the Universities.

Mr. Dodwell, who is highly commend- ed by him in his *Dissertationes Cyprianicae* (in which are divers strange things, and which have pass'd without any Censure) saith the same in his fourth Dissertation, and other Pieces of his.

Dr. Parker, Bishop Sheldon's Chaplain, and much cry'd up by many then, saith in divers of his Books, that the Non- conformists are worse than Whore- masters, Drunkards, Thieves, &c. and are to be punish'd more than they: for which he was sufficiently expos'd by Mr. Marvel.

And in the Collection of Cases to re- cover Dissenters (printed in single 4tos Anno 1683. and reprinted in Folio the third time Anno 1698. and abridg'd by Mr. Tho. Bennet of St. John's in Cam- bridg, Anno 1699.) Dr. Sherlock lays it down as a great Truth, "That they who

do not constantly communicate with our Church by Law establish'd are guilty of Schism, that their Sin is as damning as Murder or Adultery; that their Condi- tion, whatever their other pretences of Piety be, is as dangerous as the Condition of moral Heathens and Papists; and that the pressing of this is the best way to

Many in their Ser- mons have said the same.

" bring

"bring the Dissenters to communicate constantly with the Church, and with no others at any time.

They that live in a course of Murder or Adultery, and repent not in particular of them, shall be damn'd. It's said *their Condition is as dangerous as that of moral Heathens and Papists.* Their Condition is dangerous enough; for it's said, that

Joh. 3. 15. God gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting Life. And it's written,

Rev. 14. 9, 10, 11. If any Man worship the Beast and his Image, and receive his mark in his forehead or hand, the same shall drink of the Wine of the Wrath of God — and shall be tormented with fire and brimstone in the presence of the holy Angels and of the Lamb; and the smoke of their Torments ascendeth up for ever and ever. Yet it's too plain to be deny'd, that many of those that are most violent in denying the possibility of Salvation to Protestant Dissenters, are very zealous in asserting the possibility of the Salvation of Papists and Heathens.

To conclude; the Right Reverend Dr. Sharp Archbishop of York, in his Case about Conscience, saith somewhat more mildly: "A Man may be damn'd for Schism as certainly as for Heresy and Drunkenness."

Drunkenness; and he that separates doth it at the peril of his Salvation, and the antient Writers thought so.

'Tis true, he softens this by saying, If one have really done his best to satisfy his Conscience, yet thinks it a Sin to conform, tho his Separation be materially Schism, yet he is not formally guilty of it: And God who judges of Men by their Sincerity, will impute it to their Ignorance, and forgive it at the last day.

And Mr. Bennet saith, "If they heartily use the means to know the Truth, God will pardon their Mistakes.

And however warmly Dr. Sherlock expresses himself in the place above mention'd, we find more charitable thoughts in his Sermon before the Lord Mayor, Nov. 4. 88. "Many who are involv'd in a Schism, yet we have reason to believe are in other respects good Christians, such as our common Lord will receive. Respect should be paid them as Christian Brethren, Children of the same Father, and Heirs of the same Promises—If Christ will own them, we ought also to own them—After all the Heats between the Church of *England* and the Dissenters, neither of them will damn each other upon ac-

C

"count

“ count of such Differences as are be-
 “ tween ’em—The good Christians on
 “ both sides ought to love one another as
 “ Members of the same Body of Christ,
 “ tho’ divided in external Communion—
 “ Tho’ Schism be a damning Sin, yet
 “ there may be many good Men who se-
 “ parate from the Church, and yet are
 “ free from the Guilt and Formality of
 “ Schism.—This is more largely in his
 Sermon, and, except his supposing the
 Dissenters involv’d in Schism, which
 they deny, expresses the Truth I plead
 for exceeding well.

Hence it’s plain, that People who
 hold not external Communion with one
 another, yet may be in the Communion of
 Saints.

So this may seem to overthrow what
 they contend for, and render this Dis-
 course altogether needless. But many
 perhaps will not grant so much; and they
 that grant it, yet do not think they con-
 tradict themselves. Besides, these true
 Concessions of theirs are but hid in a
 corner, while the contrary bold Affir-
 mations stand bare-fac’d in the front open
 to all: And what they grant is so strictly
 limited, that the whole body of Dissen-
 ters, excepting some very few, are in
 their opinion damn’d notwithstanding.
 It’s

It's useful therefore and necessary, to expose that uncharitable and damning Error, which may harden many of their Followers; and instead of bringing Dissenters into the establish'd Church, may drive them further from Persons of such strange Principles, and tempt them to say with the dying Patriarch, *O my Soul, Gen. 49.6. come not thou into their Secret?*

II. This horrid Opinion has no ground in Scripture, but is full against it.

They alledg that famous place, *1 Cor. 13. 1, 2, 3. Tho I speak with the Tongues of Men and Angels, and have not Charity, I am become as sounding Brass or a tinkling Cymbal. And tho I have the gift of Prophecy, and understand all Mysteries, and all Knowledg: and tho I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing. And tho I bestow all my Goods to feed the Poor, and tho I give my Body to be burnt, and have not Charity, it profiteth me nothing. Most true and most awakening words, and such as should excite all of us to look well to our selves that we be not undone for ever, Papists and Protestants, Churchmen and Dissenters. If a Dissenter, whatever his appearance in Religion be, have not this Charity, he is nothing, he*

Quod verba tot contraria.

will be undone for ever. And if one that's zealous for the Church by Law establish'd, and communicates with no other at any time, have not this Charity, this Love to God and Man, to Christ and Christians, in which the Power of Godliness doth consist, he is nothing, and will be undone for ever. And all Rulers and Churches that impose sinful, doubtful or needless things, and force People to them, if they have not this Charity they are nothing: and they that write concerning Schism, and damn those that differ from them, if they have not this Charity, will be undone for ever. But this is not to the purpose for which they alledg it; for many who are void of this Charity, may and hate their Brethren, may live quietly in a Church, make no Rents in it, or separate from it, and be free from outward Schism: And many that have this Charity, yet may through weakness and mistake in some measure be guilty of Schism, by making Rents in Churches, or separating from them. *Cyprian* presses this, but overstrains it, as some good Men after him have done; but he did not prove, as he ought, that none can have true Charity who separate from a true Church. That he took for granted, and never set himself to prove.

A short History of Schism.

21

Luke 11. 23. is alledg'd: He that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

True; for he that is not with Christ and against the Kingdom of the Devil, is against Christ. But who dare say, that divers who differ in many lesser things, and either impose or separate, are not with Christ and for him, that they gather not with Christ, but scatter abroad?

Christ our Lord shews the contrary, when John said, *Master, we saw one casting out Devils in thy Name; and we forbid him, because he followeth not with us.* Jesus said unto him, *forbid him not; for he that is not against us, is for us.* And the Dissenters are not against Christ, nor against any Churches so far as they follow Christ, tho there may be divers things amiss in them.

Luk. 9.49.
50.

Some bring a reason, and say, "All that separate from any true particular Church without a just cause, separate from the whole Catholick Church — That all who separate from any sound part of the Catholick Church, are broke off from the whole Catholick Church, and have forfeited their Interest in the Covenant of Grace, and have no right to the Blessings of it. But this is contrary to the plainest Truth, and the a-

Dr. Sherlock's Case,

C 3

vow'd

vow'd Judgment of the most eminent
 Eph. 4. 5. Divines. For all that profess *one Lord,*
one Faith, one Baptism, are Members of
 Christ's *Visible Church*; and *this* being
 divided into several Parts or Churches
 in divers Nations and Places, is *One*. Not
 by being of one opinion or way in all
 things, for they oft differ in many lesser
 things, and are not *One* in them; but by
 being *One* in the main things in which
 the Essence of the Church lies. Christ
 John 17. our Lord hath pray'd, that *his Church*
 20, 21. *may be One; that his Disciples and those*
that should believe on him through their
word, might be One. And for certain his
 Prayer was heard; but it is not heard, if
 the Oneness of his Church lie in being
 of one opinion or way in lesser things.
 Therefore they who separate from a true
 Church on the account only of lesser
 matters, do not separate from the whole
 Catholick Church, because they sepa-
 rate not from it in the main things where-
 in the Being and Unity of the Church
 lies, but are therein fully one with it. So
 L. 3. c. 1. faith our *Hobker*, and *Stillingsfleet* at large
 Part 2. c. 2. in his *Vindication of Archbishop Laud,*
 §. 3. that Men may have distinct Communion
 from any one particular Church, yet not
 separate from the Catholick Church:
 and others also, as they needs must thro
 the Evidence of the Truth, It

A short History of Schism.

23

It is also against the strain of the holy ^{See my} Scripture: for that shews plainly the ^{Tract of} Church is built on the large and sure ^{large and} Foundations of Faith and Love; that all ^{sure Foun-} who agree in these are true Members of it; that such oft, nay even always differ in lesser things; and that they may be guilty of Schism thro weakness in their Knowledg and Graces, without base ends, or hatred, or destruction of true Faith and Love, and may be sav'd. The *Corinthians* had some *true Love in the Spirit*, ^{1 Cor. 3.} yet were but carnal and Babes in Christ, and ^{1. 3.} were guilty of Strife and Divisions: Some of them also *built but Wood, Hay, Stubble upon the Foundation, and the Fire should* ^{Ver. 12,} *try their Works; and if their Works be* ^{13, 14.} *burnt they shall suffer loss, but they shall be sav'd, yet so as by fire.*

* Mr. Dodwell saw this; and that he ^{* Of Se-} might prove People to be Schismaticks, ^{paration,} and in a state of Damnation, lays down ^{and in his} his new Notion of Schism. For, saith ^{Disserta-} he, if Schism lie only in separating from ^{tiones Cy-} a Church without a just cause, the trial ^{prianica,} of it will depend upon the merit of the ^{Dissert. 7,} Cause, and every one is to be judg of that; and most will think it no great Sin to mistake in a disputable matter, and will hold up Charity for them that differ. “ Therefore, saith he, Schism

C 4

“ lies

" lies in Peoples leaving their Bishop on
 " any cause whatsoever, unless the Bi-
 " shops turn Hereticks or Idolaters, or
 " separate from their fellow Bishops.
 * 1 Joh. 5. " And that to separate from them, is * the
 16. " Sin unto death, and † against the
 † Heb. 6. " Holy Ghost; and that such Persons
 4, 6. " cut off themselves from all hope of
 " Pardon in an ordinary way. But the
 extravagance of that Opinion destroys
 it self.

Besides, to say all that are guilty of
 Schism are void of true spiritual Love,
 and in a state of Damnation, hath a
 great tendency to destroy Christian Love,
 and is therefore false. For Christ our
 Lord never taught any thing to destroy
 that heavenly Grace which he so greatly
 presses every where. But this would
 teach the Conformists not to love the
 Dissenters, and the Dissenters not to love
 them, since both accuse one another of
 Schism (many of both sides I fear are
 apt to learn that too well) and will
 cause irreconcilable feuds amongst ma-
 ny, who *may* and *ought* to love one ano-
 ther unfeignedly, and *with a pure Heart*
fervently, as parts of the same Body of
 Jesus Christ their Lord.

For many *may be in the Communion*
of Saints, who do not hold external
Com-

Communion one with another, tho they do ill in not doing so.

III. This horrid Opinion cuts off a great part of Christ's Church, and *damns* multitudes of excellent Persons in all Ages and Places, as will be evident by this short History of Schisms.

I write not this to make Schism seem a small thing, or to encourage any to run into it, or continue in it, much less to beget in any low thoughts of *Antiquity*, which I greatly reverence and value; but to shew the troublesom State of the Church of God all along, and the fore Conflicts it hath had.

We are apt to fancy strange things of the Church in the Primitive Times for five or six hundred years, that there was nothing but Truth, and Unity, and Holiness then; but we find it had many fore Contests, and was oft hard put to it by the Distempers of some holy Persons, and the Wickedness that abounded in many others even in the times of Persecution. * *Cyprian* tells us their Sins

caus'd the ninth Persecution in his time; *Traditam nobis disciplinam pax longa corrupta*, &c. "The long Peace (which was but about 15 years) had corrupted

* *De lapsis*:
And so in
his Epist. to
Rogatian,
& de unitate Ecclesie.

“ rupted them (which he sets out in his
 “ eloquent way) they were set upon
 “ increasing their Estates ; there was no
 “ devout Religion in the Priests, or Com-
 “ passion in others ; Women painted,
 “ and Men dishonor’d themselves ; they
 “ marry’d with Infidels ; Deceit, Swear-
 “ ing, Perjury, Hatred abounded ; and
 “ many Bishops follow’d secular busi-
 “ ness, and neglected their Flocks : And
 “ when the Persecution began, many
 “ ran, and without being compell’d,
 “ offer’d themselves to sacrifice and re-
 “ nounce Christ : And many that cleav’d
 “ to Christ and were not put to death,
 “ but only imprison’d, or sent to work
 “ in the Mines, were disorderly and un-
 “ ruly.

In all Ages there have been some
 who have caus’d divisions in Churches
 more or less, or have separated from
 Churches, and been call’d Schismaticks ;
 but were they all *damn’d* ?

Not to mention the Schisms in the *Old*
Testament, but only that notorious one
 of the Pharisees and Sadduces. They
 were of the visible Church, worship’d
 in the same Temple, had Rulers, Priests
 and High Priests of both sorts ; yet what
 terrible Divisions had they ? *Josephus*
 tells us that *John Hyrcanus* kill’d many of
 the

Joseph.
lib. 13, 14.

the Pharisees, and his Son *Alexander-Janeus* many thousands of them; but that *Alexandra* his Widow seeing the Pharisees in greater esteem with the People, join'd with them, and by degrees kill'd the chief Sadduces that had counsel'd her Husband against them. And were all for one part of these damn'd?

In the New Testament.

A beginning of these evils was seen even in our Lord's own little Family, tho' it was far from rising up to a Schism. The Holy Apostles who had left their All to follow Christ, disputed *among themselves which should be the greatest*; and at another time were mov'd with Indignation against James and John who had desired to be above them: and tho' twice reprov'd before, soon after our Lord had instituted his Holy Supper, and they had receiv'd it, *there was a strife among them, which of them should be accounted the greatest*, for which the Lord reproves them. And why are these things written but to teach us, to look well to our selves, to repress such Evils, and be tender to one another?

Mar. 9. 34.

Mar. 10. 41.

Luke 22.
34.

After, in the best time of the Church at Jerusalem, there was a murmuring of the Grecians against the Hebrews, because their Widows were neglected in the daily Alms,

Act. 6. 1, 2.

Alms, which the Apostles took order about, and soon remov'd the occasion of it. The Believers *that were of the Circumcision* contended with Peter, and he satisfied them: They contended also with Paul and Barnabas at Antioch, and after with Paul at Jerusalem, and he was put to take a course to satisfy them. So hard it is to prevent Schism; and those that are chief in the Church are to condescend far, as Peter and Paul did, for the prevention or cure of Schism.

But to come to real Schism, in the Church of Corinth there was one.

Cor. 1. 11. They worship'd God together, and
 — 3. 3. made no Separation; yet there were
 — 11. 18. Contentions, Envyings, Strife, Divisions or Schisms among them. But were they that were guilty of them *damn'd*? Who dare say it? All that said, I am of Paul, and I of Apollos, &c.?

But we read of one Schismatick of whose Salvation we may justly doubt; 3 Joh. 9. Diotrephes, who lov'd to have the Pre-
 10. eminence, who prated against the Apostle John with malicious words, and receiv'd not the Brethren, but forbad them that would, and cast them out of the Church.

Jude 18, And St. Jude says, that in the last times
 19. there should be Mockers, who should walk after their own ungodly Lusts; that should
 sepa-

separate themselves, sensual, not having the Spirit. And St. Paul says, Mark them Rom. which cause Divisions and Offences, contrary to what you have learnt, and avoid them; for such serve not our Lord Jesus Christ, but their own Belly, and by fair Speeches deceive the Souls of the simple. They that are guilty of such Schism are in a state of Damnation.

We read of a great difference in the famous Church of Rome: some did eat all things, and others only Herbs; some Rom. 14. observ'd days, and others esteem'd every day alike; the strong despis'd the weak, and the weak judg'd the strong. The Apostle condemns this despising and judging one another, and exhorts them to bear one with another, and to follow the things that make for Peace and Edification; but impos'd no Laws upon them in those things. And who dare say that those were damn'd?

Our learned *Hammond* on *Rev. 11. 3.* saith, there were two Churches at Rome soon after; one of the Jewish, another of the Gentile Christians; that *Peter* was Bishop of the Jewish Church, and *Paul* of the Gentiles; that *Linus* succeeded *Paul*, and *Cletus* him; that *Clemens* succeeded *Peter*, and after the death of *Cletus* both join'd together under *Clemens*:

Hæc. 7, 27.
against the
Carpocra-
tians.

Clemens : and that in like manner there were two Churches at *Antioch*, *Ephesus* and *Jerusalem*. *Grotius* and some others incline to this Opinion, and *Epiphanius* gives occasion for it, by saying, “ At *Rome* first of all *Peter* and *Paul* were “ Apostles and also Bishops ; and that “ there’s great difficulty concerning their “ next Successors, *Linus*, *Cletus*, *Clemens*. *Arnaud* and some others in *France* held, that *Peter* and *Paul* are the two Heads of the Church which make but one ; and *Ambrose*, *Bernard*, *Peter Damian*, *Petavius*, and others said the same : but that Opinion was condemn’d by the Inquisition at *Rome*.

Now, if because of diversity in Opinion, or for other reasons, there were two such distinct Churches in *Rome* under *Peter* and *Paul*, and neither of them were Schismatics, it follows there may upon weighty reasons, nay ought to be sometimes two Churches in the same City or Place, both faithful Members of Christ, and without any guilt of Schism. And if there were two such Churches in *Rome* under those two Apostles, of Persons who differ’d in lesser things, certainly they truly lov’d one another, and many of them occasionally join’d together. And so it might be now in *England*, had we the same Spirit.

The

The first Schism mention'd in Ecclesiastical Writers is that of *Corinth*, to whom *Clement* Bishop of *Rome* wrote that excellent Epistle. He saith, "That Church upon the account of one or two rais'd a Sedition against the Presbyters; he writes much against Emulation, Hatred, Pride, Contentions; exhorts them that first laid the grounds of the Sedition, to be subject to the Presbyters: and saith, Christ came in Humility, and is a lover of those that carry themselves humbly, and not of those who are lifted up above his Flocks with Pride and Arrogance; exhorts those that are strong and full of Charity, to say, if Sedition, Contention or Schisms be because of me, I will depart, I will go away whither you will, only let the Flock of Christ live in Peace with the Presbyters that are set over it.

We read not that they separated into distinct Assemblies, but that some few rais'd a Sedition against their Presbyters; however it was a great *Schism*, but were all that were guilty of it damn'd?

If the *Corinthians* had a Bishop then, it's a wonder *Clement* should not mention him on this so remarkable an occasion, which tempts many to think with Hie-

* Ad Eua-
grium.

Acts 20.
28, 29.

* *Hierom*, that Bishops were not brought in till afterward for a remedy against Schism. Yet *Paul*, tho he had actually the rise of Schism at *Ephesus* in his Eye, when he said, *grievous Wolves should arise not sparing the Flock*, solemnly committed the Government of the Church to *Presbyters*; nor did he appoint *Bishops* as a remedy against the *Corinthian* Schism.

The Schism about the Day on which *Easter* was to be kept.

The *Asian* Churches kept it on the 14th day of the Month as the Jews did, alledging for that the Tradition of *St. John*; but the Roman and Western Churches kept it the next Lord's-day after, according to the Tradition of *St. Peter* and *Paul*. *Pius* Bishop of *Rome* made a Decree that it be kept on the Lord's-day. Hereupon holy *Poly-carp* Bishop of *Smyrna*, who had been *St. John's* Disciple, came to *Rome* to *Anicetus* who succeeded *Pius*, to compose the difference, but in vain: They both of them kept their Opinions, yet communicated together, and parted lovingly; so there was a *Difference*, but no *Schism*.

But *Victor*, who after *Soter* and *Eleutherius* succeeded him, excommunicated the

the *Asian* Churches, and so made the Schism. *Irenæus*, tho of *Victor's* Judgment, reproves him for that; saith,
 " The Antients before them differ'd, yet
 " kept Peace; that the diversity of Fast-
 " ing commends the unity of Faith,
 " and that *Anicetus* and *Polycarp* did so.
 " Thus *Irenæus*, as *Eusebius* saith, being L. 5. c. 24
 " a Man of Peace according to his Name,
 " advis'd for the Peace of the Churches.
 And *Polycrates* Bishop of *Ephesus* did by order of the *Asian* Bishops, write against this Act of *Victor*. Now were those that were guilty of this Schism damn'd?

Victor's Way was confirm'd in the Council at *Nice*, yet many of the *Asians* continued in their Way long after, and others in divers places, in *Britain*, &c. Athanafius de Synodis.

Mr. *Hales*, who was no Presbyterian or Dissenter, is sharp upon this; saith, of Schism.
 " It was upon Error taken for necessary,
 " that an *Easter* should be kept; and
 " upon worse than Error, that it must
 " be by the Rule of *Moses*: that this
 " matter, tho most unnecessary and vain,
 " caus'd as great a Combustion as ever
 " was in the Church: that in this fantastical hurry, he cannot see but all
 " the World were Schismatics; nor can
 " any thing excuse them from it, but
 " that we charitably suppose, all Parties
 " did did

“ did what they did out of Conscience,
 “ a thing which beset them thro the
 “ ignorance of their Guides, &c. This
 is very sharp and bold, yet contains a
 great deal of Truth, and should be
 consider'd by all.

248. *Cyprian*, who was a Senator of *Carthage*, and a Rhetorician, when old was converted to Christianity by *Cecilius* a Presbyter; he took his Name, gave his Goods to the poor, is greatly hated by the Heathens, and about two years after chosen Bishop of *Carthage*. This excellent Bishop in his ten years time had strong Contests with divers; but were all that differ'd from him *damn'd*? Who dares say it?

251. *Felicissimus* with five or six Presbyters will have the lapsed (such as fell in the time of Persecution) receiv'd into the Church without continuing a due time in Penance, as the custom was. *Cyprian* opposes this, as destructive to the Discipline of the Church, and hurtful to their Souls. The *lapsed* us'd to get Letters from the Confessors that were in Prison, or in the Mines, to the Bishops in their favour, that they might be receiv'd into Communion; and the People had such a Reverence for them, that it was an invidious and dangerous thing for Bishops

not

not to receive them that were so recommended. Yet *Cyprian* oppos'd that Custom, and wrote several Epistles against it to the Clergy and People of *Carthage*, and to the Confessors in Prison, that they should leave off their Solicitations for the hasty receiving of such: Hereby he prevail'd with most of them, who many stood out. *Cyprian* excommunicates *Felicissimus* and his Followers.

Ep. 59.
Cornelius

Were all those holy Confessors, and others that differ'd from *Cyprian*, damn'd?

The *Novatians*, were they all damn'd?

Novatus a Bishop in *Africk*, who had join'd with *Felicissimus*, forsakes his Opinion, goes to *Rome*, helps to make *Novatianus* Bishop there against *Cornelius*; and teaches with him, that not only the laps'd, but they that had fallen into any gross Sin after Baptism, should not be admitted into Communion with the Church again, but be left to the Judgment of God. A great Error, yet *Tertullian de pudicitia* did in effect say so: *Cyprian* wrote then *de unitate Ecclesie*, and divers Epistles to *Cornelius* Bishop of *Rome*, to *Antonianus*, and others; and call'd divers Councils, wherein it's decreed, the Cases of the laps'd should be consider'd, and according to their faults, after certain times of Penance, they should

254

255. be receiv'd. These *Novatians* were cast out of the Church by *Cyprian*, and in a Council at *Rome*, yet being found in the Faith, were us'd gently in the Council of *Nice*; were permitted at CP. by *Theodosius*, were troubl'd by *Chrysostom*, expell'd from *Rome*, and are banish'd and destroy'd by *Theodosius* 2.

A Schism concerning *Baptism* administred by *Hereticks* or *Schismaticks*.

* Euf. l. 7. *Cyprian* held that *Baptism* administred by them is null, and will have such to be rebaptiz'd. *Firmilian* in *Asia**, *Dionysius* of *Alexandria*, and the Bishops in the East and in *Egypt* were of that mind, and *Agrippinus* Bishop of *Carthage*, before *Cyprian* had confirm'd it in a Council. 256. *Stephen* Bishop of *Rome* excommunicates *Cyprian* and all that join with him. *Cyprian* calls a Council of seventy Bishops, who confirm his Opinion; acquaints *Stephen* with it, and writes to *Jubaianus*. After *Stephen's* Answer he writes to *Pompeius*, that *Stephen* endeavours to defend the Cause of *Hereticks* against Christians; and condemns him of writing proudly, ignorantly and obstinately, in preferring a Tradition above the Scripture: Confirms his Opinion by another Council of eighty seven Bishops; writes a Letter against *Stephen* to *Firmi-*

lian

lian like that to *Pompeius*. “*Firmilian*
“ in his Answer condemns *Stephen*, who
“ he saith would hold no Communion
“ with him, nor suffer those he sent to
“ speak with him, nor lodg or eat with
“ him as the custom had been, and hin-
“ der’d others from receiving them; and
“ that he call’d *Cyprian* a false Christ, a
“ false Apostle, and a deceitful Worker.

Whereas *Cyprian* would not give a Law to others, but left them to their liberty; and would hold Communion with those that practis’d otherwise, which *Hierom* and *Austin* commend in him.

Ad Jubai-
anum.
Concil.
Carthag.
de Bapt.
Hæret,

In this *Cyprian* and his Followers were Schismatics, or else *Stephen* and his, or both.

And were they all, or at least one of these Parties damn’d? Who will not blush at that!

The Schism about *Origen* and his Writings.

Origen born at *Alexandria*, famous for his Learning, Holiness, Sufferings and converting many, at 18 years old taught the Scriptures, and soon after made himself an Eunuch, that he might more freely converse with Women to instruct them. *Demetrius* Bishop of *Alexandria*, offended with him for that, and for being made a Presbyter, not by him, but

208.

232.

by the Bishops of *Jerusalem* and *Casarea*, excommunicates him for his Errors. But he was famous after that, had many Scholars, suffer'd many Tortures by the Heathens under *Decius*, and did not offer Incense to the Idols, as *Baronius* thinks, though it's said in *Epiphanius*: dies, aged 69 years. *Hierom* in his * Epistle to *Avitus*, *quid cavendum in libris πρὸ ἀρχαῖν*, shews he had many strange Errors, yet gives him this Testimony, that none but the ignorant can deny, that next to the Apostles he was one of the greatest Masters of the Churches. Many of the devout Monks in *Egypt* who were *Anthropomorphites* (ignorantly imagining God to have a Body like Man) rose up against *Theophilus* their Bishop, who was a covetous bad Man. He to appease them seem'd to own their Error, and said, *I see your faces as the face of God*, and promis'd them to condemn *Origen* and his Books, which he did, *Dioscorus* and others of the Monks who abhor'd that Error, reproving also *Theophilus* for his horrible Covetousness, he set the other Monks against them; and they drive him and the Monks of his way out of *Egypt*, as being *Origenists*. The *Origenists* are condemn'd by many Bishops at *CP.* and in the 5th General Coun.

250.

254.
* Praefat.
in lib. de
nomin.
hebraicis.

399.

538.

Council at C^P. almost 300 years after his death.

Now *Origen*, and those that condemn'd his Errors but would read his Writings, were they damn'd?

The Schism of the Meletians.

Meletius a Bishop in *Egypt*, and *Peter* An. 306.
Bishop of *Alexandria*, and many others Epiph.
imprison'd together, differ'd about re- Har. 48 or
ceiving those that had fallen in the Per- 68. Melet,
secution. *Peter* was for receiving them
then upon their Repentance, but *Mele-*
tius not till after the Persecution was
over. *Peter* hereupon hung up a Cur-
tain in the midst of the Prison, and said,
They that are of my mind, let them
come to me: Divers came, but more
staid with *Meletius*; from that time they
separated, and did not worship Christ
together. *Peter* being martyr'd, *Mele-*
tius with others is sent to dig in the
Mines; yet while in the Mines, they
would not pray together, and *Meletius*
and his Party wherever they came made
Bishops and founded new Churches,
Peter's Followers who had the old Churches,
call'd theirs the *Catholick Church*, the
Meletians theirs the *Church of the Mar-*
tyrs, and neither of them would com-
municate with the other. This Divisi-
on grew high, the *Meletians* were cen-

325.

fur'd in the Council of *Nice*; and going on in their way, were persecuted for their Meetings, but by the help of *Eusebius Nicomediensis* the *Arian* obtain'd liberty, and by that means were corrupted by the *Arians*, and join'd in persecuting *Athanasius*.

An. 306, *Baronius* saith, *Epiphanius* was falsely
325, 329, inform'd by the Writings of some *Mele-*
331. *tian*; and shews out of *Athanasius* and others, that *Meletius* had been depos'd by *Peter* in a Council for his Crimes, and thereupon made a Schism; and that he hath err'd in his History of the Schism, and favour'd *Meletius* and his Party too much.

Now whether *Epiphanius*'s account of the rise of the Schism be true or not, it's certain there was a great Schism; and were all involv'd in it, or at least the *Meletians*, damn'd for that?

325. Many Bishops before the Council of *Nice*, soon after they had been in a sore Persecution, had great Contentions and Divisions among themselves. For many of them when they came to that famous Council, offer'd written Accusations against one another to *Constantine*; but that Good Emperor out of the honour he had for Christ and his Gospel, would not read any of them, but burne them

them all. Were all these quarrelling and dividing Bishops and their Followers damn'd?

The *Audians* from *Audius* their Author. He was famous for his holy Life, and seeing many Evils in the Church freely reprov'd the Priests, Bishops and others. " For this he was hated, abus'd, Epiphani-
" beaten, and at last cast out of the us Har. 50,
" Church, yet held Communion with or 70.
" it; but barbarous usage being con-
" tinued, he separated at length. They
" departed not in any thing from the
" right Faith, their Lives were excellent,
" and their Bishops and Priests and all
" of them liv'd by the Labour of their
" hands. The Emperor banish'd him
into *Scythia*, because many follow'd him,
yet there he converted many and built
Monasteries.

Now was *Audius* and his Followers damn'd for that?

Liberius Bishop of *Rome* being banish'd 355.
by the *Arians*, *Felix* tho Orthodox is Faustini
chosen by them, but the Orthodox op- opera.
pos'd him; and two or three years after,
when *Liberius* return'd, chas'd him away.
After the death of *Felix* and *Liberius*,
the Followers of *Liberius* chose *Ursici-*
nus, and *Felix's* Party chose *Damasus*.
The Election was bloody, and *Damasus* 367.
hir'd

hir'd the Rabble, who at several times kill'd many of the other Party, and got *Ursicinus* banish'd. Was one or both of these Parties *damn'd*?

§62.

Lucifer was an excellent Bishop, and had done much against the *Arians*, and suffer'd much by them. A Council of 19 Bishops call'd together by *Athanasius* at *Alexandria* decreed, that all the Bishops and Priests, except the ringleaders, who in *Constantius's* time had yielded to the *Arians*, should be receiv'd and continu'd in their several Dignities. *Lucifer* offended at this, return'd to his Bishoprick in *Sardinia*, and separated from the other Bishops.

Yet who dare say that *Lucifer* and his Followers were *damn'd*?

364.

Epiphani-
us Har. 55,
or 75.

“ *Aerius* was very strict and devout,
“ and forsook all, and so did his Fol-
“ lowers. He held that Bishops and
“ Presbyters were the same, and said,
“ Wherein doth a Bishop excel a Presby-
“ ter? He condemn'd also the Remem-
“ brances of the dead, and things offer'd
“ for them, and stated Fasts, and separated.

Was *Aerius* and those that follow'd him *damn'd* for this?

Epiphanius in his Confutation of him saith, “ He knew not the series of Truth,
“ nor of the laying on of the Hands of
“ the

“ the Presbytery, 1 *Tim.* 4. 14. For
 “ when Christianity was but young and
 “ new, the Apostle wrote as there was
 “ occasion: Where there were Bishops
 “ he wrote to the Bishops and Deacons;
 “ and where there were no Bishops
 “ plac’d, he wrote to the Presbyters; for
 “ no things are perfect at the first begin-
 “ ning, but in process of time they come
 “ to perfection.

The *Ithacians*. *Ithacius* a Bishop in
 Spain, together with other Bishops, in a
 Council condemn’d *Priscillian* who join’d
 many Heresies together, but seem’d very
 religious; and prevail’d with *Maximus*
 the Emperor to have him beheaded with
 some of his Followers, and the rest to
 be banish’d. *Martin* Bishop of *Tours*
 was against their death, and refus’d to
 communicate with the *Ithacian* Bishops,
 as *Ambrose* after did: But being press’d
 by the Emperor, did communicate with
 them once, that he might hinder Soldiers
 being sent into *Spain* to destroy the *Pris-*
cillianists, whereby many strict devout
 Christians would have been in much
 danger of suffering with them. Yet
Martin griev’d for this while he liv’d,
 found a decay of spiritual Virtue in him,
 and would never after go to any Synods
 or Meetings of the Bishops; “ For, says
 “ the

385.

Sulp. Seve-
 rus, l. 5.

386.

“ the Historian, all things are troubled
 “ by the Discords of the Bishops, who
 “ do all things out of Hatred or Favour,
 “ Humour or Sloth; and the best a-
 “ mongst the People of God are despis’d
 “ and mock’d.

Now were the *Ithacians*, or those that would not communicate with them, damn’d?

An. 385.

Baronius, to clear the Papists from being like the *Ithacians*, saith, the Fathers held they may implore the help of Princes against Hereticks, yet that Ecclesiastical Persons should not procure their death; therefore it’s us’d in the Catholick Church, that when any one desires help against them, he makes a *Protestation*, that he desires the Correction of the incorrigible Delinquents, yet so as without loss of Life. What a Mockery is this, to make such a Protestation when they deliver them up to be burnt? But the *French* have of late found out an Expedient for this, by dragooning them into the Church, and which is worse than Death.

340.

Eustathius Bishop of *Antioch* being depos’d by the *Arians*, and banish’d by the Emperor, *Arian* Bishops are chosen; *Eudoxius* the *Arian* Bishop being remov’d to *CP.* *Meletius* is made Bishop by the *Arians*

Arians (many of the Orthodox consenting) and put out by them upon his declaring against their Heresies, and *Euzoios* an *Arian* chosen. But the *Eustathians* generally would not join with *Meletius*, because he had been chosen by the *Arians*, and his Followers had been baptiz'd by them. *Paulinus* an excellent Person is made Bishop by *Lucifer*, tho *Eusebius Vercellensis* his fellow-sufferer was for *Meletius*, which caus'd a difference between them.

360.

Socrat. l. 2.
c. 44.

Paulinus and *Meletius* agree, that when either of them died, the Survivor should be Bishop of both the Parties; and many of the Presbyters that were most likely to succeed, of which *Flavianus* was one, swore to the Agreement. *Meletius* dying at the General Council at CP. the Eastern Bishops, contrary to *Nazianzen*, and the best part, chose *Flavianus*, who accepts it contrary to his Oath. *Paulinus* contests with him, goes to *Rome*, is favour'd there, yet they at *Rome* hold Communion with *Flavian* also. *Paulinus* dies, *Euagrius* who succeeded him dies, 393.

378.

Socrat. l. 5.
c. 5, 9.

381.

No Bishop succeeded him, yet that Party held up their Meetings, and would not join with *Flavian*, nor *Porphyrius*, a vile Person, who succeeded him; but upon

408. upon his death *Alexander*, an excellent Man, is chosen Bishop by all, and so an Union at length is made.

What shall we say of these *Eustathians*, were they all *damn'd*? or those that follow'd *Meletius* or *Flavian*? Or were all on both sides *damn'd*? Away with such horrid thoughts!

410. The *Donatists* who began about the year 306. were oft condemn'd in Councils, and fin'd, banish'd, punish'd, yet grew, and had 279 Bishops at the famous Conference at *Carthage*. They were greatly guilty of Schism, for they separated from the Church because *Cecilian* Bishop of *Carthage* had, as they falsely reported, deliver'd up the Bible in a time of Persecution to be burnt; and said, the Church by his Contagion was extinct, and perish'd out of the World; rebaptiz'd the Catholics, and made Catechumens of their Bishops and Presbyters; said, that where good and bad were mix'd together, there could be no Church; and that the Church was to be found no where but amongst them. A great Error, yet were they all *damn'd*? The Papists foolishly say the Protestants are *Donatists*, and some say the Protestant Dissenters here are *Donatists*; but the contrary is evident.

The

The Joannites.

Theophilus Bishop of *Alexandria*, who 399.
had oppos'd *John Chrysostom's* Election
to *CP.* excommunicates and expels many
holy Monks or Solitaries of *Egypt*, who
had reprov'd him for his Covetousness,
on pretence that they were *Origenists*, of
which before. They flee to *CP.* for
remedy by *Chrysostom* and the *Emperor*,
who hears their Complaints, and sends
for *Theophilus*. He came, and got *Epi-* 402.
phanus to meet him there, who would
not go near *Chrysostom*, nor pray with
him, unless he would condemn *Origen's*
Books, and expel those Monks; who,
tho they renounc'd *Origen's* Errors, held
his Books might be read. It's reported,
that when he left *CP.* he said, *Chryso-*
stom should not die a Bishop; and that
Chrysostom reply'd, that he should never
come to *Cyprus* where he was Bishop,
but die on the Sea; both which came to
pass. O the Weaknesses and Corrupti-
ons even of very holy Men!

Divers Bishops, Priests, Courtiers 403.
and others, with the Empress *Eudoxia*,
provok'd by *Chrysostom's* Zeal against
their Errors and Vices, combine with
Theophilus; who for some Weeks in a
Suburb of *CP.* cabal'd and brib'd People
against him, and got a Council of 36
Bishops;

404.

Palladius,
Socr. l. 6, 7,
13. Soz.
l. 8, 11.

Bishops; and *Chrysostom's* Archdeacon bringing in 29 Articles against him, and others 17 more, they depose him, and get the Emperor (*Arcadius*) to banish him. He is sent away, but because of a great Earthquake that Night, is recal'd. The next Day returns in great Pomp, and by the Peoples Earnestness takes his Place again, before he was restor'd by a Council of Bishops. But provoking the Empress again by a sharp unseasonable Sermon, the Emperor would not communicate with him; and another Council is call'd, which deposes him for taking his Place before he was restor'd by a Council of Bishops, contrary to the 4th and 12th Canons of the Council at *Antioch*, Anno 341. *Chrysostom* disowns those Canons, as made by *Arians*, &c. but he is banish'd and sent away after Easter. *Arsacius* his Enemy, and who had sworn never to be a Bishop, is immediately made Bishop of CP. and persecutes his Friends and Followers, who from his name *John* are call'd *Joannites*. *Olympias* a great and holy Woman, and others, are deeply fin'd for not communicating with him: All are to lose their Estates that separate from him, or *Theophilus*, or *Porphyrus* Bishop of *Antioch*; and Masters are fin'd that let their Ser-

vants

vants go to the *Joannites* Conventicles. Many *Joannites* that met on an *Easter-Even* to praise God and baptize the *Catechumens*, are grievously abus'd by a *Heathen Colonel*. Next day they met in the common Baths, and the Emperor being abroad the day after, seeing 3000 Persons in white who had been baptiz'd by them, his Guard went and kill'd many of them; and so great Cruelties are us'd against the *Joannites*, that many are forc'd to disown him, and say *Anathema* to him. *Atticus* succeeds *Arsacius*, and persecutes them at first; many are tortur'd, whip'd and banish'd. *Chrysostom* hurried from place to place, and hardly us'd in his Banishment, dies.

406.

407.

Theophilus prevails with the *Bishops* in the *East* not to put *Chrysostom's* Name in the *Diptychs*, or *Lists* of the *Bishops* which were mention'd in their publick Prayers, and writes a virulent Book to render him odious to *Posterity*. A Fragment of it is found in *Facundus*, wherein he calls him "impious, pestilent, furious, worse than *Nebuchadnezzar* or *Belshazzar*, than *Idolaters* or *Heathens*; that he was transform'd into an *Angel of Light*, and a *Companion* of *Judas*; that he said *Christ's Prayers* were not heard, because he pray'd

Lib. 6.

E

" not

“ not aright ; that he is burning in Hell,
 “ &c. He got *St. Hierom* (who in his
 16th Epistle to *Principia*, had writ fiercely
 for *Theophilus*, and against the Solita-
 ries, and against *Chrysostom* under the
 name of *Barnabas*) to translate it into
Latin ; whereupon *Facundus* observes
 how deplorable the Life of Man is.

414.

Atticus writes to *Cyrl* Bishop of *Alex-
 andria* and Nephew to *Theophilus*, That
 Wisdom is to be us'd, and Canons not
 to be rigorously insisted on ; and that
 being press'd by the People and the Em-
 peror, he had put *Chrysostom's* Name in
 the Diptychs, and advises him to do the
 like for the Peace of the Church. *Cyrl*
 answers, “ How can one that's depos'd
 “ be rank'd among the Priests of God,
 “ or a Laick be put in the rank of Bi-
 “ shops? Is it not sad to see a Traytor
 “ in the number of the Apostles? If *Ju-
 “ das's* Name be writ there, what shall
 “ become of *Matthias*? &c. We must
 “ prefer the *Sacred Canons* as the most ex-
 “ cellent Things in the World, before
 “ any particular Man ; and without
 “ breaking them we cannot put a depos'd
 “ Person among the Bishops. *Facundus*
 wonders *Cyrl* should write thus, and so
 doth *Isidore Pelusiota* ; but *Proclus* Bi-
 shop of CP. makes a Panegyrick on *Chry-
 sostom*,

438.

A short History of Schism.

51

fastom, and his Body is honourably brought to CP. and so the *Joannites* are reunited.

Now were these *Joannites* Schismatics, and if so, were they *damn'd*? Or was the Council that depos'd him, the Emperor that banish'd him, and the Empress and her Party Schismatics, and were they *damn'd*? Or was *Theophilus*, *Cyril*, and most of the Bishops of the *East*, and *Hierom* too, Schismatics, and were they *damn'd*? Horrible! Surely this should fully stop the Mouths of all that say, that all such as are guilty of Schism are *damn'd*.

The Acephali or Hesitantes.

The General Council at *Chalcedon* confirm'd the three former General Councils, that at *Nice* against *Arius*, that at CP. against *Macedonius*, and that of *Ephesus* against *Nestorius*; and condemn'd *Eutyches*, but receiv'd *Theodoret* and *Ibas*, who had been condemn'd as *Nestorians*. Many are much dissatisfy'd with this, especially the *Monks in Palestine*, who were zealous *Eutychians*. Some own the Council, and some reject it, as favouring the *Nestorians*, and keep Meetings apart, and having no Head are call'd *Acephali*. *Zeno* the Emperor to pacify them, made a *Henoticum* or Confession

452

484

- of Faith to unite them, wherein he owns the Definitions of the three first General Councils, and pronounces Anathema to *Eutyches* and *Nestorius*, but saith nothing of the Council of *Chalcedon*, seeming thereby tacitly to deny it. Great Tumults thereupon, and they that own'd that *Henoticum* were call'd *Hesitantes*. *Anastasius* who succeeded *Zeno* owns them, but will not suffer any to condemn the Council of *Chalcedon*, and compels the Orthodox to communicate with them. For this he is horribly abus'd by the People of *CP.* and in great Tumult lays down his Crown, saying, he would not be a Ruler of such contentious Men; but the Necessities of the People brought them to remorse, and to entreat him to resume his Crown, and be their Emperor. *Severus* Bishop of *Antioch* became their Head.

These *Hesitantes* were they damn'd, or those that oppos'd them?

The Maintainers of the Triacapitula.

- Theodorus* Bishop of *Cesarea* in *Cappadocia*, who favour'd the *Acephali* and *Origen*, provok'd by a late Condemnation of him at *CP.* by the help of the Empress *Theodora*, persuades the Emperor *Justinian*, that all the *Acephali* would willingly

ly receive the Council of *Chalcedon*, if he would condemn *Theodorus* Bishop of *Mopsuesta* who was prais'd by that Council, and an Epistle of *Ibas* which defended *Nestorius*, and the Writings of *Theodore* against *Cyril* Bishop of *Alexandria* for *Nestorius*, whom the Council had receiv'd into Communion. These are the three famous Heads, or *Tria Capitula*.

The Emperor promulgates his Edict against those *Tria Capitula* with 14 Anathema's, and the Year after *Vigilius* Bishop of *Rome* condemns them; and the fifth General Council at *CP.* condemns them. *Vigilius* was then at *CP.* but would not condemn them as he had done before; thereupon he is beaten, drag'd with a Cord about his Neck, imprison'd and banish'd (*Could they think him Christ's Vicar and Infallible, that us'd him so barbarously?*) but soon after approves the Council, and condemns the *Tria Capitula*, and is freed from his Banishment. *Baronius* defends and commends him for this, and withal saith, It's good for Popes to keep at *Rome*, far from the Courts of Emperors and Kings.

The Bishops of *Africk* and the *West*, and particularly of *Ireland* (which was then the most famous place for Religion) oppose the Decrees of that Council, will

546.

547.

553.

554.

not communicate with *Vigilius* and his Successors who approv'd it, and chuse the Bishop of *Aquileia* for their Patriarch. *Rusticus*, *Victor Tononensis*, *Facundus Hermiensis* and others write against it. Pope *Pelagius*, Successor to
 555. *Vigilius*, bestirs himself to bring down these Schismaticks, and employs *Narses* the Emperor's General to subdue the *Venetians*, *Istrians*, *Ligurians*, the Bishops of *Milan* and *Aquileia* and others; and
 586. so did the Popes after him.

Now were all those that refus'd Communion with the Popes because of that, damn'd? All the Bishops of the *West* and of *Africk* and their Followers, were they damn'd? Or were the Popes and the Emperor, and the fifth General Council and their Followers damn'd? Who can endure it?

But Dr. *Crakenthorp* in his *Vigilius dormitans*, undertakes to prove against *Baronius*, that *Vigilius* after his Exile, never approv'd or confirm'd the fifth General Council at *CP.* nor condemn'd the *Tria Capitula*, tho his Successors *Pelagius* and others did.

The British Christians that differ'd from Austin and the Roman Rites.

597. Austin the Monk who was sent into Britain by Pope Gregory, and baptiz'd
 Eshelbert

Ethelbert King of *Kent* with many of his Subjects, strove in a Synod to bring in the *Roman Rites*; but the *British* Bishops, who were many, mov'd in part by his great *Pride*, oppose him. Soon after *Ethelfrid* a *Saxon* Pagan King routed the *Britons*, and kill'd 1200 Monks at *Bangor*, and some say * by his Procurement. * See Fuller's Church History.
A great Difference then; The *Britons* look'd on them that follow'd *Austin*, as no better than Pagans, communicated no more with them than with Heathens, nor would admit them into their Communion without forty days penance. And those of *Austin's* way would not receive Consecration from any that came from *Scotland*, nor Imposition of Hands, nor give the Holy Eucharist to them, nor receive it from them; nay question'd the Validity of Baptism confer'd by them. They differ'd also about the time of keeping *Easter*, but the *Roman* Way prevail'd: *Oswy* the King of *Northumberland* saying, " Since *Peter* kept the Keys of Heaven, he would be of his mind that he might let him in. Bede l. 2. 20. Isher, Spelman, Bede l. 3. 25. 664.

Were the *Britons*, or the Followers of *Austin* damn'd ?

The *Gregorian* Liturgy was forc'd on the *French* by *Charlemain* with great Cruelties; and on the *Spanish* by *Alphonfus*; 778. 1080.
E 4 and

108c. and on the Monks of *Glastonbury* by *William* the Conqueror.

Were they that oppos'd it *damn'd*?

The Followers of *Ignatius* or *Photius*,
were they *damn'd*?

852. *Bardas*, who rul'd, depos'd and banish'd *Ignatius* the Patriarch of CP. for keeping him from the Holy Communion, because he had put away his innocent Wife, &c. and made *Photius* Patriarch.

867. *Basilus* restores *Ignatius*, deposes and banishes *Photius*; only 12 Bishops had stuck to *Ignatius*, and 102 are pardon'd.

878. *Photius* is restor'd by *Basilus* on *Ignatius's* Death, and confirm'd by a General Council of 383 Bishops: Is again depos'd by *Leo Philosophus*, and put into a Monastery.

886. *Baronius* saith, the Followers of these two Patriarchs would not communicate with one another, but

* Angl.
Schism.
Redargut.
1691.

* *Hody* saith they did.

The Followers of *Nicholas* or *Euthymius*, were they *damn'd*?

901.

Nicholas Patriarch of CP. excommunicates *Leo Philosophus* for marrying a fourth Wife, tho he had no Children by his three former Wives. *Leo* deposes him, and puts in *Euthymius*, who receives him into Communion.

911. *Alexander*, *Leo's* Successor, restores *Nicholas*, and deposes *Euthymius*. The
Clergy

Clergy who had follow'd *Nicholas*, beat him with their Fists, pull off his Beard, and horribly abuse him. Other Emperors oft put out Patriarchs, and put in others; and *Isaacius Angelus* in his nine years Reign put out five, who all succeeded and were alive together, and communicated together. *Mr. Hody.*

The great Schism betwixt the Greek and the Latin Church.

It began at the Council at *Trullo*, 697. which made 103 Canons, which *Rome* would not own.

It grew greater in *Photius's* time, 878. when a *Filioque* was condemn'd by the *Greeks*, and they separated.

It grew yet greater, when *Leo* excommunicated *Michael Cerularius* the Patriarch and others that had writ against the *Latins*. Their main Differences were, about fasting on Saturdays, unleaven'd Bread in the Eucharist, eating Blood and Things strangl'd, Priests Marriage, adding a *Filioque* to the Creed, and the Pope's being Universal Bishop. 1054.

When the *Latins* had taken *Jerusalem*, 1099. they us'd the *Greeks* very severely.

The *Greeks* had their Patriarchs, tho 1159. but titular ones, at *Jerusalem* and *Antioch*, as well as the *Latins*.

1213.

The Pope's Legate shuts up their Churches at CP. and imprisons their Priests, because they would not leave their old way of Religion; but Henry the Emperor frees them. Sore Contests then!

The Greeks us'd to excommunicate the Pope every fifth day of the Week before Easter, will not make use of an Altar where the *Latins* had celebrated till it was cleans'd with Water, nor would admit the *Latins* that were Prisoners to Communion with them.

1274.

Mich. Paleologus at the Council of *Lyons* receives the *Latin* Ceremonies, yet died so hated that he could not be buried; but *Andronicus* his Son breaks the Union, and persecutes the *Latins*. *Barlaam* and *Nilus Thessal.* write against the Pope. An Union of the *Greeks* with the *Latins* made at the Council at *Florence*, wherein they own the Pope's Supremacy, &c. It's abhor'd at CP. the Priests and others would not pray with them, as having renounc'd the Faith. Only *Marcus Ephesius* and *Georgius Scholaris* oppos'd it in the Council, but *Bessarion* and others betray'd the *Greeks*; and *John Paleologus*, to get Aid against the *Turks*, confirm'd it. See the History of it writ by *Sylvester Zguropulus*, put out by Dr. Creighton.

Thus

Thus we see these cruel Divisions for many years, and which continue yet, as the Patriarch *Nectarius*, lately translated and publish'd here, shews.

Were the *Greeks* or the *Latins*, dying without a particular Repentance for this, damn'd?

Some reckon about 30 *Schisms* of the Popes, two or three at the same time; especially one that began about the year 1058, and lasted about 70 years; and another about 1378, when one of the Popes sat at *Avignon*, which lasted about 50 years: *Italy*, *Germany* and *England* following those at *Rome*; and *France*, *Spain*, *Sicily*, *Cyprus*, *Scotland* the other. They that look on the Protestants with the greatest Scorn, should look back on these things, and consider whether of these were the Schismatics, and if they were damn'd.

1058.

1378.

The *Albigenses* and *Waldenses*, those blessed and famous Witnesses of Christ, were condemn'd as Hereticks and Schismatics; yet were all that out of a blind Zeal and Prejudice, such as *Bernard* and others, oppos'd them, damn'd?

1100.

1200.

Many *Franciscan Friars* or *Minorites* chose them a General, and say there's a carnal Church full of Vice and Riches, and a spiritual afflicted one but full of Virtue.

1302.

Virtue. *Michael Cesenas* their General and most of them join with *Lewis* of *Bavaria* the Emperor against the Pope. *Marsilius Patavinus*, *Jandunus*, *Paludanus* and *Occam* write for the Emperor against the Pope. These *Minorites* were whip'd and destroy'd by Popes. But were they or their Opposers damn'd for that?

The Church of *Rome*, who treat the Protestants as Schismatics, and say they are damn'd, have of later years had great Feuds and Schisms among themselves: To instance but in a few of them.

The *Jesuits* and *Secular Priests* in *Wisbich* Castle.

1594.

Fuller's
History.
Thuan. l.
125.
Watson's
Quodli-
bets.

Weston the Jesuit would be Superior over the Secular Priests there; they resist his Authority over them. He and the Jesuits will not yield to the Sentence given against them till they were forc'd to it, tho they had agreed to the Arbitration. The Seculars say, the *Jesuits* are like the *Donatists*, holding the true Church is only among them, and separating from the Seculars, and putting scruples into the Heads of the Lay Catholics, that they may not come to them, nor communicate with them in any Sacraments.

That

That famous Breach 'twixt *Paul V.* and the *Venetians* that broke out into a War; and upon the Peace, the Jesuits who had occasion'd the Contention were not admitted again into that Commonwealth till the year 1657. *Padre Paulo* then wrote strongly for the *Venetians*.

1606.

The violent Contests betwixt the *Jesuits* and *Jansenists* about *S Augustin's* Doctrine concerning the Grace of Christ, about frequent Communion, and the Translation of the New Testament by the *Jansenists*, printed at *Mons*. The

Archbishop of Paris forbids the selling or reading of it. They answer his Order, and say, "Neither Priests nor People are
" to obey those Orders of his; that they
" were made out of Pride and Hatred
" against Catholick Bishops and Divines;
" that they tend to stifle the Spirit of
" God in the Church; that it makes a
" Schism, and breaks the Communion
" of Saints; that it's an Usurpation, and
" against the Liberty of the Church,
" which Christ hath purchas'd with his
" Blood; that scrupulous Persons, who
" have little Light, and whose Religion
" is founded on servile Fear, may be inclin'd to obey them, but not others:
" and that *Gerson* saith, such Sentences
" are not to be fear'd, and not to oppose
" an

1657.

*Acta &
Scripta
varia.*

“ an unjust Sentence, is *asinina patientia*
 “ & *timor leporinus*.

Among the Protestants who have separated from Rome, there have been divers Schisms to our exceeding Grief, and to the hindrance of Christ's blessed Gospel.

1536.

The *Lutherans* separate from the *Calvinists*, and many of them in a high and fierce manner: But are they, or the body of them damn'd for that? Who dare say it? God forbid!

The *Remonstrants*, or *Arminians* in *Holland*, have set up distinct Churches or Meetings, and separated from the way thereby Law establish'd, and have a Toleration from the States; and they say they do not separate because of the five Points, but for the imposing Confessions to be subscrib'd, and for holding that Magistrates may hinder the Meetings of Dissenters. So *Andr. Polenberg*, and *Episcopius's* Letter to *Grotius* in April 1631. Are the *Remonstrants* damn'd for that?

1631.

Our *English*, who being in *France* would not join with the *French* Churches, and said they had no true Ministers, Sacraments, or Worship of God, because they had no Bishops, which caus'd *Blondel* to write his learned Book *pro Sententia Hieronymi*. And our Lord Chancellor *Hide*,
 who

who in his Banishment *Anno 1673.* wrote a Book against *Cressy* for Dr. *Stillingsfleet*, because many undervalue whatsoever is writ by Clergymen, hath this Passage in it, " I will write nothing in defence of " the *Huguenots* of *France*, of whose Com-
" munion I profess not my self to be.

Were these Gentlemen *damn'd* for that? Who will say it?

The *English* that strive to set up Bishops and our Common-Prayer in several places where the Presbyterian or Way of the *French* Protestants is establish'd by Law, as in *Scotland*, *Holland*, and other places; What shall we say of them? Are they, or the body of them Schismaticks, and shall they be *damn'd* for that? Would those be suffer'd that should say it?

The *Nonjurors*, that refuse to take the Oath of Allegiance to our gracious Queen *Anne*; they will not join in the Worship of God with their Brethren that swear Allegiance to her Majesty, but charge them with Apostacy and Schism, and keep their separate Meetings. So Archbishop *Sancroft* did after his Deposition, living at *Fresingham* in *Suffolk* where he was born; he never went to the Parish Church, tho the Minister had been put in by him, but read the Common-Prayer in his House twice every day, and another Prayer

Wm. Berkeley.
1692.

Prayer which is us'd by the Nonjurors, once; and receiv'd the Lord's-Supper from one of them a little before his death, *Anno 1693.* In a printed Tract writ to a Lady by a *Nonjuror* who left a great Living, and gave when he dy'd all his Estate to those of his way, he saith, "Those that use the forms of Worship us'd in the Parish Churches are Schismatics, because they worship God at another Altar; and the Bishops, especially the Bishop of *London*, being separated from their Archbishop, who was depos'd, are Schismatics, and not to be own'd: and because they persecute those that cannot join with them, and that a Persecution, in some sense as great, if not greater than a *French Dragooning*, hath raged and rages among us; that those who communicate with them, tho otherwise loyal, and consent not to their prodigious sinful Prayers, are Schismatics; and he cites for that *Rom. 16. 17. Ephes. 5. 11. Numb. 16. 19. Psal. 50. 21.* and the Primitive Church: and that Schismatics who obstinately continue so, are in a state of eternal Damnation. Thus, with what measure some mete to others, it is measur'd to them again. Shall these *Nonjurors*, or the body of them, be damn'd for this?

Lastly,

Lastly, what shall we say of the *Protestant Dissenters* in *England*, that do not at all, or do not constantly join with the Church by Law establish'd, and with none else? Are all the rest, notwithstanding their Schisms, in a safe or hopeful condition? and are they only, or the body of them in a state of *Damnation*? Is the body of them alone broke off from the *Catholick Church*? have they only forfeited their Interest in the Covenant of Grace, as some say? Are they alone without any right to the Blessings of it, and in as *great danger of Damnation as moral Heathens*, or *those that live in Murder or Adultery*? Are they worse than other Schismatics (if they be Schismatics, which they are sure they are not) and in particular than the *Joannites*, who separated only because their holy and beloved Bishop *Chrysostom* was unjustly put out and hardly us'd? They had not indeed a *Chrysostom* among them, but they had hundreds, nay, about two thousand of their holy and belov'd Pastors put out, and many of them eminent for their worth. Most say, if a Church require nothing that is sinful, People are to join with it: But here we see the *Joannites* would not join with the Church of *CP.* tho nothing sinful was impos'd; unless

it was sinful to forsake their old holy Bishop, and join with others that were intruded upon them. I do not say this was a just ground, and few of the Dissenters, if any, have made use of it, tho they have such a Precedent, and others like it.

However, the Church had a great respect to these *Joannites*, and strove to satisfy and win them, which they did, tho it was 34 years after *Chrysostom's* Deposition; when tho they could not raise him from the dead, they brought his Body in triumph to CP. And should nothing be done to win the sober *English* Dissenters, who love and cleave to their faithful Ministers, and have other weighty grounds also for what they do, which the *Joannites* had not?

So this *Damnatory Doctrine* is a false and wicked Doctrine, because it cuts off a great part of God's Church, and sometimes of the best, and damns them.

Victor and his Followers, or the *Asian* Churches, or both, were they damn'd for that?

Origen and his Followers, or those that condemn'd them, were they all damn'd?

Cyprian and his Followers, or they who separated from him, were they damn'd for that?

The

The *Novatians*, *Donatists*, *Andrians*, *Luciferians*, *Ithacians*, was the body of them; if not all, *damnd*?

All the *Joannites* at *E.P.* or *Theophtus*, *Hierom*, and their Opposers, were they all *damnd*?

All the Followers of *Paulinus* and *Flavian* at *Antioch*, all the *Hesitantes*, all that were against the *Tria Capitala*, and all the *British* and *Saxons* that separated so greatly; were all these that died without a particular Repentance, or at least the body of them, except some few, *damnd* for their Schism? Who can bear such an impious and foolish Opinion?

All the Followers of the *Latin* or *Greek* Churches, betwixt whom there hath been so long, so fierce and cruel a Schism, are they all, or the body of them, except some few, *damnd* because of this their Schism? How horrid is this!

And to come home to our times, the *Lutherans*, the *Remonstrants* in *Holland*, the *English* who strive to set up their Way in Countries where another Way which is good is established by Law, and the *Nonjurors* here, are they all *damnd*? Hath any Man the face to affirm this?

Yet this necessarily follows from their Opinion, that those that are in Schism are *damnd*.

damn'd. This is so plain, that they who will not own the strongest Arguments must *needs* yield to it.

Damnation is a terrible thing. To be driven from the Presence of the Lord, and be cast into everlasting Fire prepar'd for the Devil and his Angels, by the *righteous Judgment* of God, to be tormented there for ever; How *dreadful* is this? Yet how few are there that shall escape it? For *few will* enter in at the strait Gate that leads to Life, and *many will* go in the broad Way which leads to that of Destruction. And shall we make the few yet fewer by our Opinion, and rashly damn many conscientious Dissenters, that under divers Discouragements and Reproaches, labour as they are able, to turn People from their Sins, that they may be sav'd from the Wrath to come, and be brought to those everlasting Joys, which God thro our Lord Jesus Christ hath prepar'd for them that love him?

I have not put down all the Schisms which we meet with, that was needless; and in those I mention, I have industriously avoided the Disputes among Antiquaries concerning many Passages in History, and candidly set down what is generally own'd, or have shown the differences.

IV. This

IV. This false Opinion is grounded only on some Passages in *Cyprian*, and other of the Fathers.

This is the *Gorgon's Head* that's brought to amaze, stupify, and destroy all Opposers; but the Pretence is weak, and I shall answer it in general, and in particular.

In *general*. The Sayings of the Fathers are not a sufficient ground for us to build upon.

'Tis only the holy Scripture, and what may be truly deduc'd from it, that we can safely build our Faith and Practices upon. This all sound Divines hold, and so the 21st Article of the Church of *England*, which saith, General Councils may err, and sometimes have err'd; and many of the antient holy Writers may err, and are to be examin'd by the holy Scriptures.

The Fathers teach the same; *Cyprian* oft presses it in his Epistle to *Cacilius*, and to *Pompeius* against *Stephen*, and *de lapsis*; and *Austin* after him, and the Fathers generally, and * *Hierom* especially, who censuring other antient Writers, in a sort among them taxes *Cyprian*, as if he had scarcely touch'd the Scrip-
tures,

* Epist. 13.
ad Pauli-
num.

tures, saying, *de Scripturis divinis nequaquam differait.*

It's hard also to understand the meaning of the Fathers, and of Cyprian in particular. They have many bold Expressions, which some strain to a bad sense, tho they meant well, and their Judgment was right; as, ¹ *Thy Blood is the Key of Paradise;* ² *That Blot cannot be wash'd away by the Blood of Martyrdom;* ³ *By the Baptism of Martyrdom all Sins are done away;* ⁴ *that Alms free us from Death, not from that Death which the Blood of Christ hath once destroy'd, and from which the salutary Grace of Baptism, and the Redeemer hath freed us, but from that which creeps upon us afterwards by our faults.* These things sound harsh, but he really believ'd aright; for writing to the holy Martyrs and Confessors in Prison, whom he highly extols, he mentions the Body of Christians, and says, *all their hope is in Christ crucified;* and that all a Chri-

Tota Paradisi clavis sanguis tuus est. Ep. 55.

² *Macula illa nec sanguine eduntur. De Unit. Ecclesie.*

³ *Martyrii Baptismo omnia delicta purgantur. Ep. 37.*

⁴ *Eleemolyna a morte liberat, non utiq; ab illa morte quam semel Christi sanguis extinxit, & a qua nos salutaris Baptismi & Redemptoris nostri gratia liberavit, sed ab ea quæ per delicta postmodum serpit. Antiquiano.*

⁵ *Christianum corpus, cuius omnis spes in ligno. Ep. 76.*

Martyrii, &c. Cuius & spes, & fides, & virtus, & gloria omnis in Christo est. De Unit. Eccl. li. 25.

stian's

stian's Hope, and Faith, and Virtue, and Glory is in Christ.

Many great Men both Papists and Protestants, shew the Fathers have been mistaken, and have oft exceeded in many of their Expressions. *Sixtus Senensis* Biblioth. faith, while they strove to subvert one l. 5.

Error, they have fallen, or seem to fall into another, as one that bends a Stick to make it streight. *Rigaltius* on *Cyprian's* Epistle to *Quintus*, on those words, *qui baptizatur a mortuo*, &c. if one be baptiz'd by one that is dead, what good will that washing do him? faith: *Cyprian* and the Fathers oft take from the Scriptures, whatever by the bare sound of the words seems to make for their purpose, tho it is to be understood quite in another sense. And the Bishop of *Oxford* sets this down, and seems to approve it.

And *Daille* in his Book of the right use of the Fathers (which deserves to be read by Part 2. chap. 4.

young Students) largely shews how they have err'd; and tho their Writings be very useful, yet they are not the Rules of our Religion; and that the Papists disclaim them yet more than the Protestants; and largely instances in *Cajetan*, Chap. 6.

Canus, *Catharinus*, *Maldonat*, *Salmeron*, Har. 31, 07
Medina, *Bellarmin*, *Cornelius Mussus*, and 51. Alor
* *Petavius* oft in his Notes on *Epiphanius*, gorum, * Pag. 205.

who says the Fathers had their Failings, and tho we ought not maliciously to seek after their Errors, yet we may lay them open, that none may be deceiv'd by them; and by no means may *defend* them, no more than we should imitate their Vices if they had any.

*Book of
Martyrs.*

Besides, many who much extol Antiquity, when pressed by it, shamefully disown it. *Bonner* told *Saunders*, "He
" was a Heretick for teaching the Admi-
" nistration of the Sacraments, and all
" Orders of the Church are most pure
" when they come most nigh to the
" Primitive Church; for, says he, the
" Church was then but in her Infancy,
" and could not abide the Perfection of
" Ceremonies afterwards, &c. *Saun-
ders* reply'd, " That Ceremonies were
" from the beginning invented for the
" rude Infancy of Men, and it was a
" token of Man's Perfection to have
" few of them.

Page 81.

And Archbishop *Whitgift* in his Answer to the Admonition, saith, " Why
" do you call me back to the Primitive
" Church, as if we were bound to the
" beginning of things, as you would bind
" little Infants in Blankets with swadling
" Bands? As if we might not change
" those Primitive Rudiments, which
" were

“ were not then so profitable in their
“ first Original, as they seem to be per-
“ nicious at this day.

And our Archbishop *Laud* says, “ A Confer.
with Fish-
er, §. 36.
“ plain honest *Donatist*, holding the Foun-
“ dation, and not knowing his Schism,
“ might be sav’d; that a *Donatist* is a
“ far less Offender than a *Romanist*: and
“ that if one be misled by the Current
“ of the time, yet not supinely, but
“ with diligence to know the Truth; not
“ pertinaciously or uncharitably, but
“ holding an internal Communion with
“ the whole Visible Church in Points of
“ Faith, and Acts of Charity; not facti-
“ ously, but with sincere endeavours of
“ Union of all Christians in Truth and
“ Peace. These, tho misled, are not He-
“ reticks or Schismaticks in the sight of
“ God, and therefore are in a State of
“ Salvation; else it would go hard with
“ many poor Souls misled on all sides, &c.
“ And such of the Separatists (in Eng- In his Pre-
face.
“ land) as mean well, and are misled by
“ Artifices, are Bells of passing good
“ Metal, and tunable enough of them-
“ selves, &c.

In particular. Many Fathers are men-
tion’d; there are but four they chiefly
build upon, the rest speak only in general,
and nothing but what is own’d by all.

Clemens

See p. 9.

*Adversus
Hæreses,
lib. 4. c. 62.

Clemens in his Epistle to the *Corinthians*; we heartily approve of what he writes against Divisions. *Irenæus* *, “ God will judg those that make Schisms, “ who are cruel, not having the Love of “ God, minding their own Lust rather “ than the Unity of the Church, and “ for slight and any kind of Reasons “ tear and divide the great and glo- “ rious Body of Christ, and as much as “ in them lies, destroy it. Exceeding well spoken; who can chuse but like this? And let all of us take heed of being such.

Ignatius, Dionysius Alexandrinus, Firmilian, Fulgentius, Prosper and others, say the like.

As to the four they chiefly build upon, *Cyprian, Augustin, Optatus* and *Chrysostom*.

Cyprian, hath many Passages, that Schismatics cannot be sav'd.

Cypr. Ep.
Antoniano.

“ As to the Person of *Novatian*, know “ in the first place, we are not much to “ mind what he holds or teaches, since “ he is out of the Church. Whoever “ he is, or what kind of Man soever he “ is, he is no Christian, who is not in “ the Church of Christ.

De Unitate
Eccle.
lib.

“ Such if they should be put to death “ for owning Christ, their Fault can- “ not

“ not be wash’d away by their Blood ;
“ the grievous and inexpressible Sin of
“ Discord is not purg’d away by their
“ Death, he cannot be a Martyr that is
“ not *in the Church*. And many like
Places in his other Tracts and Epistles,
where he saith, the *Novatians* and o-
ther Schismatics rebel’d against God,
were out of the Church ; had no Grace,
no Charity, no Truth ; that the *Baptism*
they gave was null, because they had not,
nor could give the Holy Ghost ; that
their Sacraments were Sacrileges ; and
that they could not be sav’d tho they
were martyr’d.

Now many that greatly honour’d Cy-
prian, have in some things rejected his
Authority ; so *Augustin* did with great
Modesty: For answering *Cresconius* the
Donatist, who alledg’d *Cyprian’s* Epistle
to *Jubaianus*, against the validity of
Baptism administer’d by Schismatics, he
saith, “ I am not bound by the Authori-
“ ty of that Epistle, because I look not
“ on *Cyprian’s* Epistles as Canonical
“ Writings, but judg them by the Ca-
“ nonical ; and what in them agrees
“ with the Authority of the Divine
“ Scriptures, I receive to his Praise ; and
“ what agrees not with it, by his good
“ leave, I reject. — Now since that which
“ you

Advers.
Cresconi-
um, lib.2.
c. 32.

“ you produce is not Canonical, with
 “ that Liberty to which Christ hath
 “ call’d us, that of that great Man,
 “ whose Praise I cannot attain to, to
 “ whose Letters I do not compare my
 “ Writings, whose Wit I love, whose
 “ Eloquence I delight in, whose Chari-
 “ ty I admire, whose Martyrdom I
 “ honour, that which he thought other-
 “ wise, I receive not. I say, I receive it
 “ not, because the Church for which he
 “ shed his Blood, receives it not. The
 “ same may I say in this Case, and on
 “ the same Ground.

See p. 10.

Again, *Cyprian* is grossly mistaken, in
 thinking Schismatics were out of the
 Church; hereupon he concluded they
 had no Grace, no Charity, nor could be
 sav’d, and that Baptism administer’d by
 them was null. But *Stephen* Bishop of
Rome excommunicated him and his Fol-
 lowers for this, and prevail’d; and to
 this day the Papists, tho they count Pro-
 testants to be horrible Schismatics, do
 not rebaptize them if they turn Papists;
 nor do we rebaptize the Papists (tho
 guilty of the highest Schism and many
 other great Evils) when they turn to us.
 Our learned *Hooker* clears this well, and
 condemns *Cyprian*; he saith, “ All who
 “ profess one Lord, one Faith, one Bap-
 “ tism,

Eccl. Po-
 lity, lib. 3.
 §. 1.

" tism, make Christ's *Visible* Church;
 " and all that *really have* them, are his
 " *Mystical Invisible* Church. This *Visi-*
 " *ble* Church is one, by the outward
 " Profession of those things, which su-
 " pernaturally pertain to the very Es-
 " sence of Christianity. So Jews and
 " Infidels are excluded, but all that pro-
 " fess those things, tho they be impious
 " Idolaters, Schismatics, Persons ex-
 " communicable or excommunicated;
 " tho they be Limbs of Satan, hateful
 " to God, and the founder part of the
 " Visible Church, yet belong to it. The
 " not observing the difference, first be-
 " tween the Church of God *Mystical* and
 " *Visible*, and then between the Visible
 " *sound* and *corrupted*, sometimes more,
 " sometimes less, hath deceiv'd many.
 " Hence the *African* Bishops, knowing
 " the administering Baptism belong'd to
 " the Church, and thinking Schisma-
 " ticks were out of the Church, judg'd
 " Baptism given by them was null; and
 " none in this case *was so earnest as Cy-*
 " *prian*. Thus Hereticks and wicked
 " Men are sever'd from the sound be-
 " lieving Holy Church, yet are of the
 " Visible Church.

See the 2d
 part of the
 Homily for
 Whitsun-
 day, how
 it agrees
 with this.

So holy *Cyprian*, who was so severe
 in his Sentence against Schismatics,
 needs

needs some Indulgence himself. And I wish that young Students who mention his Authority, would read his Writings, and see the holy strain in them, and the way of the Government of the Church then, from both which, alas! how far are we? Let us read and be excited to what is excellent there, and not press those things, wherein it's plain he fail'd.

Augustin hath many Passages against the Salvation of Schismaticks.

Cont. Parmenion.
l. 2. c. 3.

“ Whatsoever they do out of the Unity of the Church, tho it seem to be done with great Wit and Diligence, yet it profits them nothing against the Wrath of God, Spiders Webs cannot defend them from the Cold. They shed Blood spiritually, that strive to rebaptize the World, and kill seduc'd Souls by their sacrilegious Schism.

De Bapt. cont. Donat. l. 2. c. 11, 16.

“ If any be separated from the Catholic Church, tho he thinks that he lives laudably, yet for this very Sin, that he is divided from Christianity, he shall not have Life, but the Wrath of God abideth on him. Schismaticks have not Charity; none would make Schisms, if they were not blinded with Hatred of their Brethren.

What this great and holy Man said concerning *Cyprian*, may in this Case be justly

justly apply'd to him. We look *not on his Writings as Canonical*, but judg of them by the Canonical; that in them which agrees with the Divine Scriptures, we receive and praise; but that which doth not, we receive not. We must keep close to the Word, else we shall be lost in the various Disputes even of good Men concerning Schism, &c.

Besides, some have been so bold as to write against him in the great points of Grace and Predestination, and even of those who have subscrib'd to the Articles of the Church of *England*; and such cannot justly object him to us, if we modestly differ from him in this.

But I need not go so far to answer him. For it's plain the Dissenters in *England* vastly differ from the *Donatists* both in their Principles and Practices. They held the Baptism of others, not of their Way, was null, and rebaptiz'd them; so do not the Dissenters: They said the Church of Christ was only amongst them in *Africk*, and would hold Communion with no others; a grievous Sin, the Dissenters abhor it, and do not appropriate Religion to themselves. They own the Churches of God in *England* and abroad, and as they have Opportunity, worship God with them; whereas
divers

divers of their chief Opposers will not join with them at all, or with the Reform'd Churches abroad. *Augustin* speaks of those that rebaptiz'd, and separated from the Catholick Church; therefore *his Sayings are to be apply'd to the Donatists*, and such as are like them, and not to all, who in any sort may be guilty of Schism, either by unjust imposing, or sinful opposing.

I need not add what Mr. *Hales*, who was far from being a Dissenter, writes concerning this; that tho it was false that the *Donatists* in *Africk* were the only true Church, yet it might be true, notwithstanding any thing *St. Augustin* brings to confute it, and the Truth was on his side by mere chance. For the sum of his Disputation is, *The Unity of the Church which is dispers'd thro the World, and commanded by Christ, is not to be forsaken.* For tho the Church in other parts of the World was orthodox and good then, yet it might have been bad; because where, and amongst whom, or how many the Church shall be, or is, is a thing indifferent: it may be in any Number more or less, it may be in any Places, Countrys or Nations; it may be dispers'd in many Places, or confin'd to one.

And

And there are divers Passages in him that are against the damning of all that are guilty of Schism.

“ The *Donatists* imitate the Error of *Cyprian*, but not his Unity and Charity. De Bapt. cont. Donat. l. 2. c. 7.

“ Holy Charity, which is the Bond of Perfectness, none can have who is not good; and no one that hath it, can be a Schismatick or a Heretick. Cont. Cresconium, l. 2. c. 13.

“ He built not the City of God, who in Hatred proudly kill’d his Brother; but he who being kill’d, humbly redeem’d his Brethren.

Optatus mentions Persons guilty of three Crimes, an Idolater, a Parricide, and a Schismatick. The *Ninivites*, saith he, who were Idolaters, upon a short Repentance were pardon’d. *Cain* guilty of Murder was not kill’d; but *Corab*, *Dathan* and *Abiram*, who rose up against *Moses*, were swallow’d up alive. God, to whom Schism is hateful, did that against the Schismaticks, which he did not against the Sacrilegious, and the Murderer of his Brother. Lib. 1.

This Passage (which is also found in *Cyprian*) will seem very high to all considerate Readers; and therefore *Rigaltius* in his Note on *Cyprian*’s 49th Epistle, saith, *Sed viderit Optatus, &c.* “ But let Opt. Edit. Ep. 52. Cornelio.

G “ *Opta-*

“ *Optatus* answer for it, whose Opinion,
 “ God willing, we shall, in due time, take
 “ into Examination. The Bishop of *Ox-*
ford sets this down, and seems to ap-
 prove of it.

And 'tis plain, to compare all Schisms
 in the Church, to the highest degree of
 the Rebellion of *Corah*, *Dathan* and *A-*
biram, against *Moses* and *Aaron*, is a
 high flight of Rhetorick, tho far from
 true Reason.

Homil. 11.
 in Ephes.
 ch. 4.

Chrysostom. “ Nothing, says he, di-
 “ vides the Church so, as the Ambition
 “ of Presiding; and nothing provokes
 “ God so, as the dividing of the Church;
 “ that Sin cannot be blotted out even
 “ by the Blood of Martyrdom. It's as
 great a Sin as Heresy.

Chrysostom wrote that Homily when
Theophilus held a Council against him to
 depose him, and shews, “ It was Ambition
 “ that led them; that they were like *Co-*
rah, *Dathan* and *Abiram* who perish'd,
 “ and all that follow'd them; and that
 “ it's no Excuse for them to say they
 “ hold the same Faith with us: the *Gen-*
tiles mock at us for this, and say, Do
 “ not you see that all things among the
 “ Christians are full of Vain-glory, that
 “ Ambition and Deceit rule amongst
 “ them? &c. Now where such things
 rule

rule and reign, the Schism no doubt is See p. 47.
damnable. But these things he thought

could not be apply'd to the *Joannites*: To them
who were
scandaliz-
ed, c. 19.
“ For he highly commends them for
“ their Sufferings, shews what hard
“ things they had suffer'd, and that they
“ were Martyrs, and not those only
“ who refus'd to sacrifice to Idols, &c.

So the Fathers therefore that are brought in with such Pomp, either speak only the Truth, and make nothing against us, or are stretched and falsely apply'd to us; or in their Zeal against Schismatics, went sometimes beyond the Truth; and at best, their Sayings are not the rule of our Faith and Life, as *Cyprian, Austin*, and the rest of the Fathers, tell us.

But we have divers, that being at a loss as to the Scriptures, make a great bustle with the Fathers (tho some such Talkers have little read them) to amuse and baffle their Opposers, who, they think, are little vers'd in them; or to perplex and lengthen Disputes. Others there are, that being young, and possess'd with an Opinion that we must follow the Fathers; and seeing the Quotations of so many of them, by so great Hands, and at such Times, are fill'd with that Opinion, and preach it, and

print it, and practise it, and will turn the World upside down for it. For the sake of such, especially, I have set down so many matters of Fact, and of their Sayings, with some Considerations upon them; that while we really value and reverence Antiquity, we may be considerably better'd, and withal avoid the Failings that are in it.

Now since this damning Opinion is much taken from the Doctors of the Church of *Rome*, who advance it to uphold their Greatness, and make nothing in effect to destroy the Church but Heresy and Schism; and every thing to be Heresy and Schism that is any way against their carnal Interest; and drive it on till they come to dragooning, banishing and killing.

Since it hath no ground in Scripture, but is against it.

Since it cuts off a great part of the Church of God, and oft-times some of the best of it; and hath no plausible Ground, but some Sayings of the Fathers, who either speak not to the matter, or, tho with a good intent, go beyond the Truth: Let those who are so forward to call the Protestant Dissenters Schismatics, and pronounce them damned, learn to be more mild in their Censures,

fures, and to take heed lest they, on some accounts, be not found Schismatics themselves, and stand in need of the mildest Censure that may be justly given them.

2ly. It's said, we may not worship God at any time, with such as are guilty of Schism.

There are some that are guilty of such Schism, that we may not worship God with them ; but to say we may not worship God with any that are guilty of Schism, is false, tho this seems strongly affirm'd by many : This Opinion also is much taken from the *Romanists*, as the former was ; hath no ground in Scripture, and is chiefly built on some Passages of the Fathers.

Several places of Scripture are alledg'd and mention'd by some of the Fathers.

If he neglect to hear the Church, let him be unto thee as a Heathen and a Publican. Mat. 18. 17.

We command you, Brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every Brother (who was of that particular Church) that walketh disorderly, and not after the Tradition he receiv'd of us. 1 Theff. 3. 6.

Eph. 5.
5, 7, 11.

Ye know that no Whoremonger—hath any Inheritance in the Kingdom of Christ and of God—because of these things the Wrath of God cometh upon Men. Be ye not therefore Partakers with them, and have no Fellowship with the unfruitful Works of Darkness, &c. * Cyprian cites these places to deter People from worshipping God with the Novatians.

* De Unit.
Eccl. Ep.
59.
Cornelio.

1 Cor. 5.
9—11.

I wrote to you not to keep Company with Fornicators, yet not altogether with the Fornicators of this World—for then ye must needs go out of the World: But now I have written to you not to keep Company; if any Man that is call'd a Brother, be a Fornicator, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one no not to eat. And to shew that the Baptism administer'd by Schismatics is null, he saith, "That God
" so hates Schismatics, that we may
" not eat or drink with them; for
" the Prophet that was sent against Je-
" roboam, might not eat or drink there
(the Weakness of this his arguing is vi-
sible) And then he adds, *Et audet quispiam
dicere, aquam Baptismi salutarem & gra-
tiam cœlestem communem cum Schismati-
cis esse posse, cum quibus nec terrestris nec
secularis potus debet esse communis.* " Dare
" any say that the salutary Water of
" Bap-

Epist.
Magna.

“ Baptism and heavenly Grace can be
“ common with Schismaticks, with
“ whom neither earthly nor secular
“ Drink ought to be common?

But first, 'tis plain, these and other places, which might be added, do not speak in particular of Schismaticks, but of visible gross Sinners; of Fornicators, Idolaters, Drunkards, idle ones that would not labour, and such as will not bear Reproof from the Church, &c. and forbid not only to worship God with them, but also to have any Society or Familiarity with them, not so much as to eat with them. These things both Dissenters and others are to mind. But alas! how short are we in this, as to those that are Members of our particular Churches, and how shamefully failing are some? Many perhaps will have great Familiarity with Fornicators, Drunkards and other wicked People, but will not eat or be familiar with a sober Dissenter. 'Twere well if this was carefully observ'd by all, and that such were not admitted to our Lord's Table, or put into our Bosoms.

Besides, those Texts can by consequence only reach such Schism, as is as damning as those gross Sins of Murder or Adultery; and such Schism and such

Schismatics there are, and we are carefully to avoid them both in the Worship of God and friendly Familiarity; but all Schism is not such, as I have shewed, since even the best of Men do know but in part, and love but in part, and may in part be guilty of this Sin as well as other Sins.

Yet many are very hot for this; and a Minister of a considerable Town went so high as to say, If one that was Sick had receiv'd the Lord's Supper from him, and sent afterward to be prayed for in a Presbyterian Congregation, and die soon after, he was *damn'd*. Behold the blind Zeal of some!

And it is to be consider'd, that the Dissenters, who believe if there be a Schism, that it lies at the door of their fierce Opposers, will, by the same Principle, think themselves bound to avoid them, not to worship God with them at all, or have any Familiarity with them; but we have not so learned Christ.

This Opinion is mainly built upon some Passages of the Fathers, if not upon Prejudices, or carnal Reasonings.

It's said, that to worship God sometimes with those that are guilty of Schism, is contrary to the Rules and Practice of
the

the Primitive Church, which ought to be greatly observ'd.

As to the *Primitive Church*, we highly esteem *the Practice of it*; it's our Wisdom and Security, next to the Holy Scriptures, to observe it well, and happy should we be were it better observ'd.

The Holy Bishops and Churches then, besides what was expressly mention'd in the Scripture, made some prudential Rules or Canons, agreeably to the general ones given in it by the Holy Ghost, suited to their present Circumstances and Condition, for the better governing both of the Clergy and People, and for Union among themselves; but on several Occasions, as *the Circumstances of the Church* chang'd, did change or go against them: for that which was proper for one time, was not so for another, but was found inconvenient or destructive; therefore they chang'd them, or in their Distresses went against them. And 'tis our Duty and Interest to imitate their Holy Wisdom in this, and not to imagine every old Rule or Practice of theirs as unalterable as the Laws of the *Medes* and *Persians*, or as the Commands of Christ our Lord and Lawgiver in his Word; since many of their old Canons bind us no more, as * one saith, than the old

* Bp. Taylor Ductor dubitanti-um.

old Laws of *Constantine*; and *Rigaltius* in his Preface to *Cyprian*, *Nos acta Veterum sic laudamus, ut siqua fuerint perversa, damnamus; utamur interim nostris quæ bona sunt & convenientia Christi mandatis.*

Thus many of their Practices and Canons are difus'd by the Church of *Rome*, and by us.

Many of the Canons of the Apostles, as they are called, are neglected; and many in the Codes of the Universal, of the *African*, and of the *Roman Church* (which contains all the former) with many Canons made in following Councils, are laid aside. This is own'd by all, and to mention them here would be needless and improper.

The Fathers often yielded to the necessity of the times, and so should we. *Cyprian* in his Epistle to *Antonianus* saith, *Se necessitati temporum succubuisse, & saluti multorum providendum putasse, &c.* that he yielded to the necessity of the times, and thought he ought to provide for the Salvation of many. *Rigaltius* adds, "In matters of the Church there

¹ *Rigaltius*: Etiam in rebus Ecclesiæ pro arbitrio præfidentium, magna debet haberi ratio necessitatis, eaq; spadente multa condonantur, quæ debent aliàs obnixæ
" ought

“ ought to be had a great respect to Ne-
 “ cessity, according to the Wisdom of
 “ them that preside; and when that
 “ requires it, many things are pardoned,
 “ which otherwise ought carefully to be
 “ hindred in giving and receiving the
 “ Sacraments: *Tertullian* gives us Exam-
 “ ples in the Administration of Baptism
 “ and the Eucharist. The Bishop omits
 that, but adds, *St. Paul* himself seems
 to have yielded to this necessity, *2 Cor.*
10. 6.

To instance in two or three Particu-
 lars, which are near to our Case in
 hand.

Those that were Schismatics might
 not be admitted to the Prayers of the
 Church. Upon those words of * *Cy-* * De Uni-
prian, Docet Dominus ab his esse receden- rate Ec-
dum, the Bishop adds, “ The Christians clesiæ,
 “ did not obey the Laws of the Empe-
 “ rors that were made against their
 “ Meetings, but they ought not to ad-
 “ mit to their Prayers Schismatics that
 “ were excluded from the Church; so
 “ the *10th* Canon of the Apostles: and
 “ this hath been practised thro the whole

prohiberi tradendis accipiendisq; Sacramentis. Exempla
 suggerit Tertullianus in Baptismi & Eucharistie admini-
 stratione.

“ *Chris-*

“ Christian World, *Synefius's Epist.* 58.

“ *Epiphanius Hares.* 42. §. 1. and there-

“ fore Synods met twice a Year, that

“ the Excluded might make their Com-

“ plaints: *Zonaras* on the 37th Canon of the Apostles. To these I add, the Coun-

cil of *Nice*, the 11, 12, 13, 14 Canons;

Such as truly repent are to be among the

Hearers for three Years, before they be

suffer'd to join in Prayers with the Cate-

chumens, &c. And *Greg. Thaumaturgus*

* About
the Year
250.

* before that, in his Canonical Epistle,

the 11th Canon, makes five places for

those that were Penitents; the first is to

stand without the Door, and desire the

Faithful that go in to pray for them; the

second is to stand within the Door, and

to hear the Scriptures read, &c. Yet

that antient Custom order'd and practis'd

by so many and great Persons, is not ob-

serv'd by the Papists or us. And by

this rule, they are to exclude the Dis-

senters whom they call Schismaticks.

It was a general and known rule, that

Bishops, Presbyters, or Deacons, that

were guilty of Schism or had lapsed into

Idolatry, might not, when they repented,

be restor'd to their former Dignity or

Office; but be admitted only to Lay-

Communion. So || *Cyprian*; yet the

Bishop

|| Ep. 52.
Cornelio.
Ep. 55.
Antoni-
ano.
Ep. 72.
Stephano.

Bishop rightly adds, ' The Council of *Nice* continu'd the *Novatian* Clergy in their Offices when they came to join with the Church; and which is more, a Council of Bishops, tho but nineteen, at *Alexandria*, receiv'd the Bishops and Priests, who in the reign of *Constantius* had yielded to *Arianism*, and continu'd them all (which were a great number) except the Ringleaders in their former Places and Dignities. A bold stroke! so many Bishops, that had fallen so foully, to be so receiv'd and continue in their Places, contrary to the known Canons and Practice; yet this was done, as they thought, for the good of the Church. And *Hierom*, who imployes his Eloquence to justify it, saith, " By this necessary Council, the World was plucked out of the Jaws of Satan; and should not many things be done yet for the good of the Churches of God?

It was judg'd an unsufferable thing to have two Bishops together in one City.

¹ De Episcopo nec Laicum remansisse: *The Bishop adds*, Episcopo ab Episcopatu deposito, quamvis poenitenti, nec reddebatur locus nec dignitas Episcopi, sed tantum ut Laicus in Ecclesia maneat. At Nicanos Patres restituisse Novatianos, & ipsos Arianos a Patribus Alexandrinis salvis honoribus fuisse receptos, res satis nota est. *Cypr. Ep. 52. Cornelio.*

Hæc. 48.
or 68.
Meletii.

* Brevicu-
lum colla-
tionum
cum Do-
nat.

Cyprian and others are high against it ; yet our *Hammond* thinks there were two Bishops at *Rome*, *Antioch*, *Ephesus* and *Jerusalem* ; and *Epiphanius* saith, that *Alexandria* never had two Bishops, as other Churches had had : to be sure there were two Bishops together at *Antioch*, *Paulinus* and *Eustathius* ; and 'tis * certain that at the famous Conference at *Carthage* with the *Donatists* (where there were eighteen on a side, seven to dispute, seven to assist, and four to write) the Orthodox offer'd, if the *Donatists* were overcome, their Bishops, upon disowning their Error, should continue in their Office ; and if the People could not bear two Bishops in one Church, a third to be chosen. Thus for the good of the Church they would have dispens'd with an old famous Practice.

† Of
Tithes.

And as to communicating sometimes with some that are guilty of Schism, many things have been done of which we have an account ; and as † *Selden* saith, " To argue from affirmative Canons
" only to Practice, is equal to proving a
" Custom from some Law of *Plato's*
" Commonwealth. For tho there were
" many Canons and Laws for Tithes,
" yet (saith he) in no State of the *Wes-*
" *tern* Church, whole Tithes are univer-
" sally

“ fally paid ; but there are many Customs
 “ not only againſt the *Modus*, but *de non*
 “ *Decimando*, in Germany, Spain, France,
 “ Italy, &c. So tho many Canons have
 been againſt communicating with Perſons
 guilty of Schiſm, yet 'tis like they have
 not been generally obſerv'd, but many
 have oft join'd with them.

Some were even ſuperſtitiouſly ſtrict *See p. 39.*
 in not communicating with others ; as
Meletius and *Peter of Alexandria*, who be-
 ing imprison'd together, would not wor-
 ſhip God together.

And *Eusebius Vercellensis*, when im- *Baron. an-*
 prison'd by the *Arians*, would not taſt of *no 350.*
 the Meat which was ſent him by them, *Sulp. Se-*
 left he ſhould ſeem to communicate with *verus.*
 them. So he continu'd faſting four days,
 and publiſh'd a Writing, that he would
 die rather than eat any of their Meat ;
 and then they let him have ſome ſent him
 by his Friends.

And *Epiphanius* in reſuſing to pray *See p. 47.*
 with *Chryſoſtom*, ſeems guilty of that
 Fault.

Yet there are ſome Inſtances of ſuch as
 did.

Divers *Presbyters* and holy Poeples
 communicated with the Lapsed, and gave
 them the Eucharift, before they had ful-
 filled the due time of Penance, or had
 Impos-

Imposition of Hands by the Bishop. *Cyprian* oft complains of this.

|| Ad Ju-
baianum.
Ad Quiri-
num.
Ad Anto-
nianum.

Euf. l. 6.
c. 41.

Cyprian himself communicated with *Stephen* Bishop of *Rome*, who would not communicate with him or the *Asian* Bishops, and so was guilty of Schism.

|| We prescribe, saith he, to no man, nor contend with our fellow Bishops for this (about rebaptizing Hereticks) Charity is patiently and firmly kept by us.

Diomysius Bishop of *Corinth* shews, that in the grievous Persecution of *Decius* the holy Martyrs embrac'd many that through infirmity had fallen, and upon sight of their Repentance made them partakers in Prayer and the holy Eucharist. "And shall we, saith he, condemn their Judgment and Compassion, and provoke God? &c.

Socr. l. 2.
c. 30.
Soz. l. 4.
c. 19.

The *Orthodox* held Communion with the *Novatians* in the Persecution under *Constantius*, when the *Arians* possess'd their Churches; then they join'd in Prayer with the *Novatians*, and had such a mutual Love, that they were willing to die one for another; and design'd to communicate together, which had been accomplish'd, if the Envy of a few, who said the old Cause of their Difference remain'd, had not retarded the earnest desire of the Generality.

The

The *Orthodox* sometimes held Communion with the *Arians*, who are worse than Schismatics. *Theodoret* saith, when *Meletius* was banish'd from *Antioch*, and *Euzoius* the *Arian* put in his place, the *Orthodox*, who from the Expulsion of *Eustathius* their Bishop, had for thirty Years born the *Arians* in hope of better times, began to have Assemblies separated from them. Hist. l. 7.
c. 31.

Ambrose in his Funeral Oration for his Brother *Satyrus*, among other things praises him, that when he was in *Africk* where there was a Church of the *Luciferians*, he would not communicate with them. A sign that many communicated with them, at least occasionally, else it had not been a matter of such Commendation as *Ambrose* makes it.

Baronius tells us, the Bishops of *Rome* held Communion both with *Paulinus* and *Flavian* Bishops of *Antioch*, tho *Flavian* was guilty of Schism; and with *Chrysostom* after his Deposition, and with *Arsatius* and *Atticus* that were put into his place.

The followers of *Ignatius* and *Photius*, and of *Nicholas* and *Euthymius*; *Hody* saith they communicated together, tho *Baronius* saith they did not.

H

Thus

Thus many things that were generally practis'd have been difus'd and chang'd, and so may this. Many things have been done, of which we have no account; and yet we have some instances of divers, and among them of the Bishops of *Rome*, who have held Communion with those that were guilty of Schism: and many more examples may no doubt be produc'd by those that are curious, and think it worth the while to seek after them.

The better to know the way of the Church and of Schism in *Cyprian's* time, I will set down two or three Passages of his, which may a little enlarge our minds, and be useful to us.

“ Among our Ancestors some of the
 “ Bishops in our Province thought, those
 “ that committed Adultery might not be
 “ receiv'd into Communion again, and
 “ shut the door of Repentance against

* Apud antecessores nostros quidam de Episcopis in provincia nostra dandam pacem mœchis non putaverunt, & in totum pœnitentiæ locum adulteris clauferunt, non tamen a Coepiscoporum suorum Collegio recesserunt, aut Catholicæ Ecclesiæ unitatem ruperunt, quia apud eos adulteris pax dabatur. *Rigaltius* adds, Illud mirandum magis, inter fratres mansisse concordiam, cum verisimile sit, repudiatos ab austerioribus Episcopis lapsos, transisse ad benigniores. Qualis inter discordes, in re tanti momenti concordia. *Cypr. Epist. Antoniano.*

“ them,

“ them, yet did not separate from the
 “ College of their fellow Bishops, or
 “ break the Unity of the Catholick
 “ Church, because such were received
 “ by some of them. *Rigaltius* notes,
 “ It’s more to be admir’d that Concord
 “ continu’d among them, when it’s like-
 “ ly they that had so sinned, and been cast
 “ off by the severer Bishops, would go to
 “ those that were more benign. What
 “ a Concord was there among those, that
 “ differ’d in a matter of such moment?
 The Bishop omits this, but it follows.

Actum suum, &c. : “ Every Bishop
 “ disposes and directs his own Actions,
 “ being to give an account of ’em to God.

Great variety in many Churches in the Primitive times.

*Socr. l. 5.
 22. Soz.
 l. 7. 19.*

Actum suum disponit & dirigit unusquisq; Episcopus, rationem propositi sui Domino redditurus. *Rigaltius* adds, Quanta hoc seculo libertas Episcopi, manente tamen Ecclesiæ Catholicæ concordia. Sic *Cypr. Epist. 55.* & in *Concil. de baptizandis hæreticis*, & *Epistola ad Quintum*. The Bishop omits this, and adds, Quamdiu nullum Ecclesiæ decretum intervenit, quilibet Episcopus omnia ad regimen plebis sibi commissæ ex animi sui sententia administrat. Hunc locum laudat *Augustinus Epist. 48. ad Vincentium*, & lib. 4. de *Baptismo* c. 12.

Neminem judicantes, aut a jure communionis aliquem amoventes si diversum senserit; neq; enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit, quando habeat omnis Episcopus pro licentia libertatis & potestatis suæ arbitrium proprium, tanquam ab alio judicari non possit, cum nec ipse possit alterum judicare. *Ad Iubaianum & ad Stephanum.*

Sententiæ Episcoporum.

Rigaltius adds, "How great a Liberty
 " had Bishops in that Age, and yet the
 " Unity of the Catholick Church conti-
 " nu'd? This is more fully mention'd in
 his Epistles to *Jubaianus*, and to the
 Council of the Bishops. The Bishop
 omits this, but adds, "So long as no
 " Decree of the Church intervenes, every
 " Bishop doth all things, as to the Go-
 " vernment of the People committed to
 " him, according to his own Judgment;
 " and *Austin* in his forty eighth Epistle
 " to *Vincentius*, and in his fourth book
 " concerning Baptism, *ch.* 12. praiseth
 " it.

Thus we see a great Liberty in *Cy-
 prian's* Age, and many things which dif-
 fer much from what is practis'd by the
 Papists or us; and that cannot be had
 now, nor would be born if they could
 be obtain'd. There were then no Civil
 Laws for ordering the Church, no Im-
 positions of Forms or Ceremonies, no
 Subscriptions injoin'd or Penalties an-
 nex'd; the * Government lay much in
 the People; the Bishops had but one
 Congregation for their Diocess; and e-
 very Bishop dispos'd of things in his own
 Church, and yet kept up a loving Com-
 munion with each other.

* *Cornelio.*
Vix plebi
persua-
deo.

So the Practice of *Cyprian's* Age, which was brought against the Dissenters here, seems to make for them, to be much like what they use; and that according to it, they may go in their own way without being censur'd as Schismatics and condemn'd. They own Scripture Bishops, and such as *Cyprian* and those in his time; they order things in their own Flocks, as being to give an account to God; they hold a loving Communion one with another, and with those that differ from them, in particular with the Episcopal Church of *England*, by a hearty internal Communion, and an outward one also sometimes, and with the whole Catholick Church. They are for Peace, when many are for War.

Cyprian speaks of *Novatian*, ' that he strove to set up a human or worldly Church;

Cypr.
Epist. An-
toniano,

H 3

Church;

* Humanam conatur facere Ecclesiam] *Rigaltius* adds, non Divinam, non Christianam, non Apostolicam; hinc illa Hieronymi querela in 34 *Ezek.* Ecclesiastici viri non dogmatum custodiunt veritatem, sed de corde suo confingunt, Magistrumq; habent præsumptionem suam. *The Bishop omits this, but adds,* Christus Apostolis suis Ecclesiam pascendam commisit, illi eorum successoribus Episcopis jus suum demandabant. Qui Marte suo, aut Episcopos constituit, aut sacra eorum munera attentat, humanam conatur Ecclesiam facere, nec Sacramenta plebi sed Sacrilegia ministrat. Porro in hac noxa versantur, quod humanam Ecclesiam facere satagunt, hujus
tem-

Church: *Rigaltius* adds, “ not a Divine,
 “ not a Christian, not an Apostolical
 “ Church ; hence that complaint of
 “ *Hierom* on *Ezek.* 24. Ecclesiastical men
 “ keep not the true Doctrine, but feign
 “ it out of their own Hearts, and have
 “ for their teacher their own Presumpti-
 on. The Bishop omits this, but adds,
 “ Christ committed the feeding of the
 “ Church to his Disciples, they to the
 “ Bishops their Successors. He that by
 “ his own power either makes Bishops,
 “ or executes their Office, strives to
 “ make the Church a human thing, and
 “ administers not Sacraments but Sacri-
 “ leges to the People. And of this fault,

temporis Politici, qui omnia ad Magistratum civilem pro-
 trahunt, & penes ipsum esse statuunt, Regimen Ecclesiæ
 fingere & refingere. *Antoniano.*

Mandant aliquid Martyres fieri? sed si scripta non
 sunt in Domini lege quæ mandant, *De lapsis.*

Ab Evangelicis præceptis omnino recedendum non esse;
 & eadem quæ Magister docuit & fecit, discipulos obser-
 vare & facere debere. *Cæcilio.*

Commisſa nobis divinitus caſtra ſervemus; nec con-
 ſuetudo quæ apud quosdam obrepſerat impedire debet
 quo minus veritas prævaleat. Nam conſuetudo ſine veri-
 tate Veruſtas erroris eſt—Unde eſt iſta traditio, u-
 trumne de Evangelica veritate descendens, an de Apo-
 ſtolorum mandatis atque Epistolis veniens? Ea enim fa-
 cienda eſſe quæ ſcripta ſunt, Jeſus teſtatur ad Jeſum
 Nave, dicens, Non recedet liber legis hujus ex ore tuo.
Pompeio.

“ to make the Church a human Church,
“ the *Politicians* of this Age are guilty,
“ who draw all things to the *Civil Ma-*
“ *gistrate*, and think it belongs to Him
“ to constitute or alter the Government
“ of the Church as he pleaseth.

This may seem a sharp reflection upon some that little deserve it.

Those *Politicians* (if there be any) who think they may alter *such Bishops* or Government of the Church, as Christ our Lord and Lawgiver hath instituted and appointed, are justly and greatly to be censur'd and condemn'd; but our *Princes and Parliaments* may remove or alter such things as are only of a prudential and human Constitution, as they shall see just cause; only taking heed that they do not oppose what Christ hath appointed, nor set up such things instead of them, as will make the Church a Human or Worldly Church rather than a Divine and Apostolical one. And yet this we are all apt to do, to set up a Worldly Church, and not a Spiritual one according to the word of Christ, which is the only true Rule, as holy *Cyprian* often tells us.

De lapsis,
Cæcilio.
Pompeio.

34. To worship God sometimes, with
those with whom we do not always,

H 4

is

A short History of Schism.

is oft a Duty, and a special means to prevent, remove, or greatly to lessen the Sin of Schism, and to promote that which is so desirable, Catholick Communion.

This seems to shine in its own Light. It hath been usually call'd *Occasional* Conformity or Communion, and cry'd down as a sinful Practice, and mischievous both to Church and State.

But the word *Occasional* is not proper, for it doth not fitly express what is intended, and gives a pretence to some to speak against it.

By the word *Occasional* we are to understand the worshipping God sometimes with some, tho we usually worship God with others. But many willingly take Occasion from the word *Occasional*, to make it signify a hypocritical Practice of Men for worldly Ends, contrary to their Conscience; to worship God upon Occasion for some By-end, to avoid Trouble, or get some Advantage by Places of Credit, Trust or Profit, tho it be against their Judgment and Conscience; that the Dissenters, who sometimes worship God with the Church by Law establish'd, are guilty of that great Sin; that none of the Dissenters can be sincere and honest, but only

ly such as judg it absolutely unlawful to join at any time with the Church; and that none but such should have benefit by the Act of Indulgence.

Now to act in any thing, especially in the solemn Worship of the All-seeing God, for worldly By-ends, against ones Conscience, is a horrible Sin. All profess their Hatred of that, and none abhor it more than the sober Dissenters, who are accus'd of it.

And how dare any say, the Dissenters who join sometimes with the Publick, are guilty of that horrible Sin? Do they know their Hearts? Cannot one that is a Dissenter think in his Conscience, that he may sometimes join with the Church by Law establish'd, nay and that he *ought* to do so? Can he not think so in his Heart? Who dare say to the contrary? And do not many think so? Who can disprove it? And have not many and eminent Persons, whose Names might be mention'd, practis'd so, when neither Prospect of Danger, nor Hopes of any Advantage, mov'd them to it? Who can deny it? And have they not been greatly commended for it? Yes, very much. And to put this beyond all Question, the Papers presented to King *Charles II.* 1660. upon his Declaration, and

and those that contain an exact account of the Proceedings of the Bishops and the Presbyterian Divines commissioned by his Majesty for the Review and Alteration of the Common Prayer at the *Savoy*, call'd the *Grand Debate*, printed 1661. clearly shew they thought it lawful to communicate with the Church of *England*. And it's notoriously known, that the Dissenters, when they had Liberty granted in the year 1672 by King *Charles II.* and in 1687 and the years following by King *James* and King *William*, in many Places had their Meetings, tho very numerous, before the Morning-Service, and at Noon before their Evening-Prayers, tho it was very inconvenient for them, and the Ministers and People generally went from thence to the Publick; and in some Places the like Practice is continu'd still. How then is this great Cry rais'd against them of late, that they are Hypocrites, and not to be suffer'd, and that it's necessary new Laws be made against them? This is so plain, that many Dissenters, as their Ancestors did before them, *may* and *do* judg and act so, that those who say the contrary have no Cover for their Sin, but plainly seem to *cast Iniquity upon them, and in Wrath to hate them.*

To

To pass from the Word to the Thing.

To worship God sometimes with those with whom we do not constantly, is not only lawful, but oft a Duty and an excellent one ; for *Nonconformists to join sometimes with the Conformists, and the Conformists to join sometimes with them.*

It's much to be desir'd, that all in the World that fear God, and all in this Nation should heartily worship God together always, without any differences : But since this *is* not, nor is *like to be*, as things stand, 'tis the Duty of every one in his place, to do what he *can do*, and *ought* to do, as most pleasing to God. Many good Men, when they consider the State of Christ's Church in the World abroad, and at home among our selves, mourn in their Souls, and cry out ; *Lord, in this Darknes and Confusion what shall I do ? We would have had things gone in another way, but our God, who is Holy, Wise and Good, has order'd it otherwise, and in these Circumstances what shall I do ? Shall I always join with the Church establish'd by Law, and with no other at any time ? That I dare not. Shall I only keep an inward hearty Love and Communion with it, which really keeps up Catholick Communion, and never join in publick Worship with it ?*

it? I think I may and ought to do that, and more than so: Shall I join with the Church of *England* also sometimes? That, many will say, they think in their Souls they ought to do.

It's plain, that generally they who are call'd Presbyterians, and some other Dissenters also, judg it lawful, and sometimes a Duty, for them to do so, and practise accordingly. This they do for the good of their Souls, and to shew to all they hold Communion with them. For many oft have not Opportunities to join with those of their own way, and therefore go to the Publick; and there are many Bishops and others, who are worthy Persons, and preach excellently, and Dissenters oft go to hear them, and greatly honour them. And sometimes the main reason why they go to worship God with them, is to shew they hold Communion with them; that tho there be many things amiss, against which they bear a real Testimony by their Nonconformity, yet they go to them to shew to the World they separate not from them, and the better to maintain that spiritual Love, which ought to be among the Members of the Churches of Christ.

The Dissenters, who are of the Congregational Way, say, they are not guilty

guilty of Schism; and Dr. Owen and others have writ to shew they are free from it, yet they generally think they may not worship God with the Conformists at any time.

They say, “ The Church of Eng-
 “ land, or the Generality of the Nation
 “ professing the Christian Religion, are
 “ a part, and as sound and healthful a
 “ part of the Catholick Visible Church
 “ as any in the World; that there is
 “ nothing in it that may directly and ab-
 “ solutely hinder Mens Eternal Salvati-
 “ on; that to this Catholick Church
 “ they owe all Love; and that it’s their
 “ Duty to hold constant Communion
 “ with it, and that they do so by a Pro-
 “ fession of the same Faith and Obedi-
 “ ence, yet judg they ought not to
 “ worship God with them; that tho
 “ some condemn each other as Hereticks
 “ or Schismatics, and persecute each o-
 “ ther, yet they are all of the Visible
 “ Kingdom of Christ; that for a parti-
 “ cular Church to disagree from another,
 “ is not to separate from the Catholick
 “ Church—And that it’s a *fond Imagi-*
 “ *nation that we must needs* want Love to
 “ all those, that we cannot join with in
 “ Religious Worship, or that there must
 “ needs be a Schism amongst such, &c.

Dr. Owen
 of Evange-
 lical Love,
 ch. 3. p.
 55, &c.

This

This deserves to be well consider'd.

But the Presbyterians go further, as they think in their Souls they ought; tho this grieves those their Brethren the higher Nonconformists, and doth not please the high Conformists.

For Some say, they ought not to do so, because we are bound always to do that in the Worship of God which is *Best*, and there cannot be *two Bests*. Therefore since they judg their own Way to be best, they ought always to go in it, and never to join with any others, neither with the Church by Law Establish'd, or any others. This is somewhat plausible, seems a strong Argument to some, but is far from it. For Persons and Churches that are better than others, are to own others, if built on the true Foundation, and to impose no intolerable things for true, tho distemper'd Churches, and to strive to hold an outward Communion with them, the Stronger and Better with the Weaker, and (much more) the Weaker with the Better and Stronger: Therefore the Presbyterians think themselves bound to join sometimes with the Conformists, tho they judg their own Way better than theirs; and that in *doing so sometimes*, they do that which *is best*.

¶Tis

'Tis said by some, this way of the Nonconformists joining sometimes with the Conformists, shews they are a *lukewarm* People, neither *hot nor cold*; that they *halt between two Opinions, between God and Baal*, and have no Zeal for God; that they are indifferent in Religion, and do this out of Worldliness and Profaneness. There is no good Principle but may be abus'd.

If any particular Persons among them be lukewarm, neither hot nor cold, and go to the Publick out of Profaneness and Worldliness, they do very ill. But it's plain the Dissenters have a true Zeal for God, for they deny themselves, in going constantly to their Meetings, tho it be contrary to their worldly Interests; they are zealous for that, and also to join sometimes with their Opposers, tho they be censur'd for it. They have a *Zeal* for God, but *it's according to Knowledg*: They do not look on going to *the Church*, as a going to *worship Baal*: Those that think so (if there be any) let them look to it; and those also, who think that going to the Dissenters is so. Thus both Ministers and People are far from Luke-warmness and fleshly Ends; whereas the Generality little mind Religion, run with the Multitude, and gladly take up
with

with what makes most for their Ease, and keeps them from Trouble, and are mightily pleas'd with that Saying, What I may do once or sometimes in Religion, I may and ought to do always.

And the *high Conformists* fall foul on them for this, and say, that constant Communion is a necessary Duty where Occasional Communion is lawful ; that if they can do this sometimes, they may and ought to do it always. This they press every where, build much upon it, and say, If a Man's Conscience will let him conform sometimes, in such a Man Nonconformity is a wilful Sin, and not to be endur'd ; and that such Nonconformity is an unjustifiable Practice.

But the Nonconformists say, tho their Conscience will let them conform sometimes, yet it will not let them do so always ; that they should sin against God and the Dictates of their Conscience, if they did not usually to their power worship God in their own Assemblies. The Ministers say it was against their Conscience to conform, and that it's against their Conscience to sit still and lay aside their Ministry. And the People say, their Conscience and the Care of their Souls make them go constantly to them, and that their Consciences would torment

ment them if they did not. This appears by their Meetings, when there were severe Laws against them, and they were in danger of Fines and Imprisonments, and oft underwent them. So there's Conscience for joining usually in their Assemblies, and Conscience for joining sometimes with others, both with the Church by Law Establish'd, and with other Dissenters that will not. The Reverend Mr. *Baxter* many years ago said, "He would chuse constantly to
" join with such a Church as he thought
" most according to Christ's Mind, and
" sometimes with the Episcopal, some-
" times with the Congregational, and
" sometimes with the sober Anabaptists,
" if they would permit him. This
some judg a *right and noble Principle, a
commendable Practice, and fit to destroy
damning Schism.*

'Tis said, *What we may do sometimes, we
may and ought to do always.* But we have
hundreds of Instances, that we would
be loth to do that always, which we
might do and have done sometimes.
We have often eat bad and unwholesom
Meat, dwelt in inconvenient and bad
Houses, &c. but are we bound to do so
always? So, some have been forc'd and
been glad to use such Helps for their
I Souls

Souls as they could get, but are they bound to use them always? If we have better Means and Helps, should we not use them rather? Reason speaks it, and Scripture also, and gives us some Examples which look that way. St. *Paul* circumcis'd *Timothy*, but oppos'd it in others, and would not let *Titus* be circumcis'd. He also to satisfy the believing Jews, that were too zealous for the Law, and misinform'd of him, took Men, shav'd his Head, purify'd himself with them, entred into the Temple, &c. This he did once, but would he have done so always?

Gal. 2. 3.

Act. 21. 26.

'Tis said, if a Church be many ways corrupt, yet if we think it so right in the main, that it may be communicated with at any time; all in the Nation, wherein it is, are bound to communicate with it always.

But this is a false Principle, and tends to destroy the Church of God; for it tends to hold up Evils in Churches, and to put a Bar to all Reformation in Churches and Nations, tho very great Evils reign in them. So Queen *Elizabeth* and Bishop *Ridley*, who heard Mass when they were in the Tower, should have continu'd to do so always, and never have reform'd any thing. So, if we were in
some

some of the *Greek Churches*, and could communicate with them, were we bound to do that always? So, if one were in *Holland* or *Scotland*, and could join with them sometimes, is he bound to do it always? So, a Church, tho *never so bad*, yet if such that it's not absolutely unlawful to be communicated with, must be let lie in that *sinful Condition*, and never be reform'd. A horrid thing! You'll say the Rulers and the Generality of the Country are to reform it. True, but 'tis usually the Knowledge and Zeal of holy People, who by their Words, and Doings and Sufferings, put the Rulers upon casting Evils out of their Kingdoms and Churches.

Besides, most grant it may be done in *another Kingdom*; and if so, *why not in the same*, and why not in this? Whence comes the Difference? That which may be done in other Nations, may be done in the same. Is there not the same Rule and Law for both? The People in *Holland* and *Scotland* differ from *England* in divers lesser things, and use the Presbyterian Government, and are not damn'd for that; and shall they that in *England* do the same things be damn'd? Is not the Rule of God's Word the same for both? Two Nations differ from each
I 2 other,

other, and make a seeming, tho not real Rent in the Universal Church, and are not damn'd; and two sorts of People in the same Nation, that differ in smaller things, and make a seeming Rent in a National Church, shall they be damn'd? The weaker part, and sometimes the better, that have not the Law so fully for them, are they damn'd?

Some say, the Dissenters should attend the Publick constantly, and forbear all other Ways of Worship beyond that of a Family, yet faithfully endeavour Reformation in the Worship and Discipline of the Church. But they dare not do that, neither would it free them from the severest Censures; for such would be look'd upon as the greatest Enemies of the Church. Dr. *Heylin* tells us, that the Calamities which beset the Church in our Civil Wars, were from Men of that Principle and Practice; and the Laws for Conformity were made higher in the year 1662, on purpose to cast such out of the Church, and keep out others like them for the time to come. So unless one can give a full Conformity in his Judgment and Practice to all things requir'd by Law, nay and in some sort beyond them too, he is not esteem'd a true Member of the Church.

This

This is a special means to prevent Schism, or remove it, or greatly lessen it. This is plain, and shines in its own Light, tho perhaps many will not see it. For if Schism lie in separating, and not joining with others, then joining with them sometimes, shews we do not separate from them. Yet some will say, all that join not constantly with them, separate from them : but they are far from proving it ; and the Arguments brought by a learned Man for that end, being nice, and intricate, and weak, are a plain sign the Subject would afford no better.

It's a Duty also for the Conformists to join sometimes with the Nonconformists.

The Nonconformists must needs think so ; for the reasons they bring to prove they may and should sometimes join with the Conformists, do in their Judgment more strongly prove the Conformists should join sometimes with them. For as the Dissenters, tho they judg their Way better than that of the Conformists, join sometimes with them ; so should the Conformists do sometimes with them, tho they judg their own Way better than theirs. And the Conformists, according to their own Principle, which they press so
I 3 much,

much, but too far, may join sometimes with the Dissenters: For they say, we are to communicate always with a Church which imposes no sinful Terms, else we are Schismatics. The Dissenters here-upon say, they are true parts of God's Universal Church, and impose no sinful Terms of Communion; therefore the Conformists ought to communicate with them, if not always, at least sometimes. Or thus: All Churches that are sound in Faith, and order'd according to the Rule of the Gospel, are to be join'd with; but many of the Dissenters Churches are such, therefore they may and ought to be join'd with. Or thus: All Churches that have all things wherein the Essential Unity of the Church stands, and do not practise or impose any sinful things in their Worship, may be communicated with; but some of the Dissenting Churches are such, therefore may be communicated with. There are many fine subtle Notions that will not hold, but this seems plain and solid: and this is not only lawful and good, but the *true Catholick Spirit*; to communicate with Persons sound in the Faith, of all Communion, that impose or practise no sinful things.

Besides,

Besides, many that are Conformists and join constantly with the Church, frequently hear the Dissenters, and prize them, and join with them gladly. This has been, and is practis'd by many of several Ranks. They say it may be done, and ought to be done, out of love to their immortal Souls and the Honour of God; and are not mov'd by the slight Reasons against it, but rather confirm'd in their Way by them. And many, who for divers reasons never come amongst the Dissenters, yet really think they *may*, and that it's no Crime to do so.

And 'tis a known thing, and hath been generally practis'd. The *English*, who travel'd into *France*, us'd to worship God with the Protestant Churches there: And the Bishop of *Salisbury* (Dr. Burnet) tells us, " That when he was
" at *Geneva* or *Holland*, he was an Oc-
" casional Conformist; that he judg'd
" their Churches were irregularly form-
" ed, and under great Defects in their
" Constitution, yet thought Communi-
" on with them lawful, for their Wor-
" ship was not corrupted. And is that
bad and a Sin at home, which is good a-
broad?

A short History of Schism.

'Tis said, they may not join at all with the Dissenters because they are guilty of Schism. But I have shew'd, that we may in some cases join with those that are in some sort guilty of Schism. And the Dissenters say, they are not guilty of the Schism, if there be one; but that their high Opposers who caus'd it, and refuse to join with them at all, are the Schismatics, and yet they oft join with them.

But some say, they may not communicate at any time with the Dissenters at home or the Protestants abroad, because they have no Bishops, and therefore are no Churches: for they make Diocesan Episcopacy one of the Fundamentals of Religion, necessary to the Being of a Church; and say, that there's no Ordination of Ministers, no Ministry, or Sacraments, or true Worship of God without it. And some have said, that the Papists, who have Bishops, are in a better Condition than the Protestants abroad, or the Dissenters at home who have none.

These Men, who I hope are not very many, by pushing on their Opinion, seem to take the way to disturb or break our Church at home, and the Protestant Churches abroad, and to let in Popery.

These

These are highly guilty of Schism, are Schismaticks with a witness, who at one blow destroy all the Protestant Churches abroad, as well as the Dissenters at home. But these are but new Opinions among us, chiefly promoted by Archbishop *Laud* contrary to the Judgment of our * Re-
** Burnet's Hist. of Reform.*
formers in *Edward VI's* time, and the concurrent Opinion of our most approv'd Authors since, which are quoted by many; so that I shall mention but two of our later Writers: † *Chillingworth* against
† C. 6. S. 39
Knot, who casts off those Opinions with scorn; and *Stillington* in his || *Irenicum*,
|| Par. 2.
ch. 6, 7, 8.
who in several Chapters largely disputes against them. These things are justly exploded by the Generality of all sober People amongst us, and by all the reformed Churches abroad.

But there are other Persons for whom we are to have a great Respect, and strive to give all satisfaction to our power. They say they cannot join with the Dissenters at all, because that is a way to weaken, and tends to destroy the Church by Law establish'd, which they are by all means to uphold; and therefore is not to be practis'd nor allow'd, but to be discourag'd and oppos'd.

If

If it was so, there is great weight in what they say ; but herein we conceive they are much mistaken. For the sober Dissenters Way greatly strengthens the Church of God in England, and that Part of it which is by Law establish'd. For in their Meetings they do not preach to hold up a Faction or a Party, but to promote true Faith and Repentance, in Communion with all that love our Lord Jesus Christ in Sincerity, and to preserve the Power of Godliness and the Life of Religion in the Nation. God who knows their Hearts and sees their Ways, is witness of this ; and they that do so, really strengthen the Church in its *Vital Parts*, and make it flourish. Besides, this Practice of theirs puts some check to corrupt Opinions that are apt to grow up, and to the Wickedness of Places where they live, and stirs up the Publick Ministers to be more diligent and careful in their Work and in their Lives. They strengthen also the Church by Law establish'd ; for tho they desire a Reformation of divers things in it, yet that may be done without overthrowing the Constitution ; and the Alteration of some things would make it stronger and better. This has been oft desir'd in Queen Elizabeth's

Elizabeth's Days, and the following Reigns; and of late, King *William* commisionated divers, who were far from thinking to change the Constitution of the Church, to have chang'd several things: and 'tis reported the excellent Queen *Mary* intended the like; and not the Dissenters only, but many others of great Worth and Note in the Church, we may presume, desire the same. But they who out of a mistaken Zeal for the Church, did oppose it and continue to do so, do in the Judgment of many Wise and Good Men, really weaken the Church they have such a Zeal for, by narrowing its Pale, and laying a great weight upon some things which are not *built upon the Foundation of the Apostles* Eph. 2. 20. *and Prophets*, and are not like to stand.

Besides, the Dissenters Way greatly strengthens the Church against the dangerous Enemies that fight against it: Against Atheists, Infidels, Hereticks, Scoffers, haters of Godliness, ungodly Men, and in particular against Papists. They are a great Body, and out of a blind Zeal and worldly Interest incessantly labour by all their Power and Policy and Treachery to destroy all that are true Protestants. Wise men endeavour to strengthen
then

|| Mr. Thomas of
Christ-
Church,
Printed
1676.

then themselves with all the hearty Friends they can; and such Friends the sober Dissenters *have* been, *are*, and *will* be, even tho they should continue to be oppos'd. The Papists know this very well, and therefore hate none so much as them that are usually call'd Presbyterians; and || one hath not been asham'd to write, that the Prelatists hate the Puritans more than the Widdringtonian Papists, and combine with them to root out the Puritans.

And it is well known, they are hearty Friends to the present Government, and most faithful to her Majesty, and to the Protestant Succession by Law establish'd; which is the best security, under God, to the Church of *England*, and all the other Reformed Churches.

It also strengthens the Church against all sorts of ungodly Men. 'Tis Wickedness that brings Miseries upon Churches and destroys them. It was the Sins of the Christians that brought on the 9th and 10th Persecution, as * *Cyprian* and † *Eusebius* tell us. The Sins of the Churches in *Africk*, as *Salvian* and *Victor* tell us, destroyed them; and Sins have destroyed many Churches, and will destroy us also if they prevail. If we leave

* De lapsis.

† Lib. 8. 1.

leave our first Love, if we return in our Hearts to the *Egypt* of *Rome* and live in Wickedness, Miseries will come upon us. And this the Nonconformists in their places endeavour and strive to prevent as they are able; and 'tis *this*, 'tis *this* which puts them upon what they do, and not their differences in lesser things.

And if the Conformists join'd sometimes with the Dissenters, it would remove a great deal of Evil, and tend to promote Universal Love.

The true mystical Church of Christ lies in the Godly that truly love him, but there are many wicked Men in the visible Church that oppose and fight against him. So in holy *David's* time, many had no Knowledge, and would eat up God's People as it were Bread, and so 'tis yet; such hate the Godly, tho in the same particular Church with them, much more if in another. But if those that are Religious did sometimes join with the Dissenters, and look on them as their Brethren (as certainly they ought to do) this might somewhat stop the rage of the Wicked, and much remove the Heart-burnings and Contentions among the Godly.

Psal. 53.

The

Pontifi-
cale Ro-
manum.

The Papists say, 'tis their Duty to hate and persecute those that differ from them, and impose that solemn Oath upon all that are Consecrated Bishops, *Hæreticos, Schismaticos, & rebelles Domino Papæ pro posse persequar & oppugnabo.* There's a great deal of that Popery yet working in the Hearts of many; and both Conformists and Nonconformists, in the Circumstances wherein they are, must heartily join their *mutual help* to destroy it.

Euseb.
Life of
Constantine, l. 2.
c. 64.

It's above the Power of the best of Princes, tho they may do many great things for the Church, to build it up. That's *God's Work* alone, who hath the Hearts of all in his hands. That Religious and Excellent Emperor *Constantine the Great* did much for it. He freed it from the Cruelties of Heathen Persecutors, made good Laws in favour of it, and strove all ways he could to strengthen it; yet found such difficulties by means of the *Arians* and the Contests of divers Bishops, that in his Epistle to *Alexander* and *Arius*, he crys out, "Restore to me
" peaceable and serene Days, and
" Nights void of Care, that the Pleasure
" of a pure Light and the Joy of a quiet
" Life may for the future be restor'd to
" us

“ us also, &c. and he felt with grief that he could not build it up as from his Soul he desired, nor can the best of Princes yet. It's our Duty therefore in our places to set our Hearts to help them, and in particular our gracious Queen *Anne*, under whom we enjoy so many and great Blessings, by walking uprightly with our God, chearfully obeying Her, avoiding Divisions and Contentions, and from our Souls earnestly praying to God *for Her* 1 Tim. 2. and for *all in Authority*, as it is *good and* 1, 2. *acceptable in the sight of God our Saviour*; and in this way commit our selves and our Church to God, who lives for ever, and worketh wonderfully far beyond our Thoughts. We are nothing, dying Creatures; are here to Day, and gone to Morrow. Persons and Families, Kings and great Ones die, and *things are changed*. *The Iron, the Clay, the Brass,* Dan. 2.35. *the Silver, and the Gold were broken to pieces together, and became as the Chaff of the Summer Threshing-floors, and the Wind carried them away*—and the like we have seen with our Eyes. But the Lord our God, and Jesus Christ his Son our Lord liveth for ever, and rules and orders all things in the greatest Wisdom, Righteousness and Goodness, by strange and wondrous ways,

Pfal. 93.
3, 4.

ways, even contrary to our Thoughts. He hath preserv'd, corrected, and deliver'd his Church and made it stand; and so will, through *many Trials*, preserve, correct, deliver and make it stand for ever. *The Floods have lifted up their Voice, the Floods have lifted up their Voice, the Floods lift up their Waves. The Lord on high is mightier than the Noise of many Waters, than the mighty Waves of the Sea.* To Him we commit our Gracious Queen and our Rulers, His dearly beloved Church and Interest, our Selves and our All; in Him let us trust, and we shall never be confounded.

F I N I S.

5 JU 67

Books written by the same Author.

I. A View of Universal History from the Creation till the Year 1700. curiously Engraven in sixteen large Copper-plates.

II. Large and Sure Foundations.

Both Printed for Awnsham Churchill in Pater-noster-Row.

on
co
w,